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# REPORT

OF THE

## Basel German Evangelical Missionary Society

FOR

1873

THIRTY-FOURTH REPORT  
OF THE BASEL GERMAN EVANGELICAL MISSION IN  
SOUTH-WESTERN INDIA



MANGALORE

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1874



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**REPORT**  
OF THE  
**BASEL GERMAN EVANGEL. MISSIONARY SOCIETY.**

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**STATISTICAL NOTICES.**

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**A. The Committee and Sub-Committees**  
**in Basel.**

**1. Committee of the Missionary Society.**

*A. Christ-Sarasin Esq.*, Senator, President.

*Ed. Bernoulli-Riggenbach Esq.*, Vice-President.

*Rev. J. Josenhans*, Corresponding Secretary and Principal.

**Members:**

*Rev. A. Sarasin.*

*Rev. W. Le Grand.*

*Rev. Fr. Reiff.*

*Rev. Em. Preiswerk.*

*Rev. A. Linder.*

*Rev. W. Ecklin.*

*E. Preiswerk-Groben Esq.*

*E. Bruckner Esq.*

*C. G. Engelmann Esq*

*Th. Sarasin-Bischoff Esq.*

**2. Financial Sub-Committee.**

*A. Christ-Sarasin Esq.*, Senator,  
President.

*Rev. J. Josenhans.*

*Ed. Bernoulli-Riggenbach Esq.*

*Ed. Preiswerk-Burkhardt Esq.*

*J. Müller Esq.*, Treasurer.

**3. Sub-Committee for the Education of Missionaries' Children.**

*Rev. A. Sarasin*, President.

*D. Burkhardt Thurneysen Esq.*,  
Treasurer.

*Rev. J. Pfisterer*, Secretary.

*Rev. W. Le Grand.*

*Rev. J. Josenhans.*

*B. Reber-Sulger Esq.*

*Rev. R. Anstein.*

*Th. La Roche-Burkhardt Esq.*

## B. Institutions in Basel.

### I. MISSION COLLEGE.

#### Resident Masters.

*Rev. J. Josenhans*, Principal.

*Rev. Fr. Reiff*.

*Rev. P. Wurm*.

*Mr. J. Kolb*.

*Rev. Th. Walker*.

*Rev. Ch. Kolb*.

*Mr. J. Frohnmeyer*.

#### Assistant Masters.

*Dr. H. Mosley and Mr. A. Gräter*, English Masters.

*Mr. R. Löw*, Music Master.

*G. Burkhardt Esq. M. D.*, Medical Instructor.

#### Number of Students.

(August 1873.)

I. Class	II. Class	III. Class	IV. Class	V. Class	VI. Class
8	14	11	15	19	23

Total: 90 Students.

Of this number:

43 are from Württemberg.

7 " " Baden.

6 " " Prussia.

6 " " Alsace.

3 " " Bavaria.

1 is " Hesse Darmstadt.

15 are from Switzerland.

4 " " Russia.

2 " " China.

1 is " Western Africa.

1 " " Turkey.

1 " " Asia Minor.

### II. CHILDREN'S HOME.

#### Boys' Institution.

Director: *Rev. J. Pfisterer*.

Tutors: *Mr. S. Geschke, Mr. A. Spering*.

Boys: 31.

### Girls' Institution.

Directress: *Miss C. Scholz.*

Governesses: *Miss M. Runzler and Miss E. Schlachter.*

Girls: 29.

## C. Invalids.

### a. Missionary.

*Dr. Felician Zarembo*, late of Tartary.

### b. Missionary Widows.

1. *Mrs. Bühler*, late of Kaity, Nilgherries (1849—1854).
2. *Mrs. Müller*, late of Hubly (1845—1865).
3. *Mrs. Hoch*, late of Mangalore (1851—1861).
4. *Mrs. Finckh*, late of Mangalore (1858—1865).
5. *Mrs. Mörike*, late of Kaity (1855—1865).
6. *Mrs. Ammann*, late of Udapy (1845—1865).
7. *Mrs. Albrecht*, late of Honore (1847—1866).
8. *Mrs. Würth*, late of Mangalore (1854—1871).
9. *Mrs. Krauss*, late of Dharwar (1865—1871).

## D. Travelling Agents at Home.

*Rev. L. Nagel* }  
*Rev. Mr. Narbel* } for French Switzerland.

*Rev. J. Huber*, late of Calicut, Basel.

*Rev. G. F. Müller*, late of Tellicherry, Stuttgart.

*Rev. Ch. Irion*, late of Tellicherry, Carlsruhe.

*Rev. J. Stobel*, late of Cannanore, Frankfort o/M.

*Rev. C. Aldinger*, late of Christiansborg, Africa, Winterthur.

*Rev. Ch. Aldinger*, late of Chombala, Hall.

## E. Mission Agents.

### I. European Missionaries of the Basel German Evangelical Mission.

#### A. In India.

[The letter (m.) after the names signifies: "married", and the letter (w.): "widower".  
The names of unordained Brethren are marked by an asterisk.]

Name	Native Country	Date of at- tention to Service	Station.
1. J. M. Fritz (m.)	Germany	1839	Cannanore
2. J. A. Bühner (m.)	Switzerland	1842	Kotagherry
3. Ch. Müller (m.)	Germany	1842	Tellicherry
4. H. A. Kaundinya (m.)	India	1851	Anandapur
5. K. A. E. Diez (m.)	Germany	1851	Palghaut
6. F. Kittel (m.)	do.	1853	Mercara
7. G. Pfeiderer (m.)*	do.	1853	Mangalore
8. J. Fr. A. Männer (m.)	do.	1857	Udapy
9. W. Roth (m.)	do.	1857	Bettigherry
10. J. J. Brigel (m.)	do.	1858	Mangalore
11. E. H. Bergfeldt (w.)	do.	1860	Mangalore
12. J. J. Thumm (m.)	do.	1860	Hubly
13. Th. F. Schauflier (m.)	do.	1860	Calicut
14. W. Stokes (m.)	India	1860	Udapy
15. Tit. Costa (m.)	do.	1861	Dharwar
16. J. Fr. Müller (w.)	Germany	1861	Udapy
17. A. Wenger (w.)	Switzerland	1861	Honore
18. Fr. Ziegler (m.)*	Germany	1862	Hubly
19. C. Stolz (m.)*	Switzerland	1863	Mangalore



Name	Native Country	Date of active Service	Station
20. S. Gundert (m.)	Germany	1863	Kaity
21. Ch. Röck (m.)	do.	1864	Chowa
22. Th. Digel (m.)*	do.	1864	Mangalore
23. J. Knobloch (m.)	do.	1865	Calicut
24. S. Walter (m.)	Switzerland	1865	Chombala
25. J. Müller (m.)*	Germany	1866	Mercara
26. Th. Walz (m.)	do.	1866	Mangalore
27. J. Kittel (m.)	do.	1867	Tellicherry
28. Ch. G. Weigele	do.	1867	Guledgud
29. Fr. Matthissen *	Russia	1867	Calicut
30. Th. Elsässer (m.)*	Germany	1867	Calicut
31. C. Linder (m.)	do.	1868	Codacal
32. W. Schmolk (m.)*	do.	1869	Tellicherry
33. G. Ritter (m.)	do.	1869	Mulky
34. G. Spillmann (m.)*	Switzerland	1869	Calicut
35. H. Daimelhuber (m.)	Germany	1870	Karkal
36. J. A. Brasche (m.)	do.	1870	Udapy
37. W. Sikemeier	Holland	1870	Mangalore
38. W. P. Schönthal *	Germany	1870	Cannanore
39. N. Hübner	do.	1871	Mulky
40. N. Weitbrecht (m.)*	do.	1871	Mangalore
41. J. Hafner	Switzerland	1871	Honore
42. P. Ott	Germany	1871	Karkal
43. W. Nübling	do.	1871	Hubly
44. A. Bourquin	Switzerland	1871	Cannanore
45. F. Welsch (m.)	Germany	1871	Dharwar
46. G. Hirner *	do.	1871	Mangalore
47. C. Hüttinger *	do.	1871	Mangalore
48. W. Hasenwandel (m.)	do.	1872	Bettigherry
49. J. L. Grieshaber	do.	1872	Guledgud

Name	Native Country	Date of active Service	Station
50. A. Burkhardt *	Switzerland	1872	Mangalore
51. A. Merkle	Germany	1872	Chowa
52. G. A. Ziegler	do.	1872	Udapy
53. J. Hermelink	do.	1872	Mangalore
54. G. Wagner	do.	1872	Palghaut
55. A. Dobler *	Surinam	1872	Chombala
56. J. F. Veil	Germany	1872	Anandapur
57. A. Köhler	do.	1873	Kaity
58. R. Hauri *	Switzerland	1873	Mangalore
59. E. Härlin (m.)	Germany	1873	Mangalore
60. J. Layer	do.	1873	Dharwar
61. C. Feuchter *	do.	1873	Calicut
62. J. S. K. Ostermeier *	do.	1873	Calicut

#### At Home.

63. J. F. Metz	Germany	1843	late of Kaity
64. J. Lauffer (m.)	do.	1856	late of Chombala
65. L. G. Hanhart (m.)	Switzerland	1857	late of Cannanore
66. S. G. Schoch (m.) *	do.	1857	late of Cannanore
67. J. Mack (m.)	Germany	1858	late of Mulky
68. R. Hartmann (m.)	Switzerland	1859	late of Karkal
69. J. B. Gräter (w.)	Germany	1863	late of Mangalore
70. Z. Deuber (m.)	Switzerland	1866	late of Hubly
71. J. Hesse	Russia	1869	late of Mangalore

### B. On the Western Coast of Africa. (GOLD COAST.)

72. J. G. Widmann (m.)	Germany	1842	Akropong
73. J. Chr. Dieterle (m.)	do.	1846	Aburi
74. J. Zimmermann (m.)	do.	1849	Odumase
75. J. A. Mader (m.)	do.	1851	Akropong

Name	Native Country	Date of active service	Station
76. E. Schall (m.)	Germany	1856	Christiansborg
77. M. Klaiber (w.)*	do.	1859	Odumase
78. D. Eisenschmid (m.)	do.	1861	Kyebe
79. D. Asante (m.)	Africa	1862	Kukurantumy
80. J. Chr. Fetzner (m.)*	Germany	1863	Christiansborg
81. Ph. H. Bohner (m.)*	do.	1863	Abokobi
82. C. Schönfeld (m.)	do.	1863	Odumase
83. F.A. Ramseyer (m.)*	Switzerland	1864	Capt. in Ashante
84. Chr. Bellon (m.)	Germany	1865	Akropong
85. Joh. Müller (m.)	do.	1865	Akropong
86. J. Kühne *	do.	1866	Capt. in Ashante
87. G. J. Lodholz (m.)	do.	1867	Aburi
88. H. Marchand *	Switzerland	1868	Christiansborg
89. J. J. Walker (w.)	Germany	1868	Akropong
90. J. J. Fischer *	Switzerland	1868	Christiansborg
91. L. Haas (m.)	Germany	1869	Kyebe
92. Chr. Jm. Buhl (m.)*	do.	1869	Christiansborg
93. Joh. Kopp (m.)*	do.	1869	do.
94. J. J. Weber	Switzerland	1870	Ada
95. J. G. Fritz (m.)	Germany	1870	Christiansborg
96. Fr. Ziegel *	do.	1870	Akropong
97. P. Simonet *	France	1871	Christiansborg
98. J. Klass *	Germany	1871	do.
99. Haas	Switzerland	1872	Odumase
100. R. Müller *	Germany	1872	Christiansborg
101. R. Spengler *	do.	1872	do.
102. P. Steiner	do.	1872	do.
103. A. Langhorst	do.	1872	Abokobi
104. M. Müller	do.	1873	Akropong
105. Th. Essler	do.	1873	do.
106. M. Müh	do.	1873	Christiansborg

Name	Native Country	Date of ac- tivity Service	Station
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**At Home.**

107. J. Mohr (m.)	Germany	1846	late of Aburi
108. J. G. Christaller (m.)	do.	1852	late of Akropong
109. H. Rottmann (m.)*	do.	1854	late of Ada
110. H. Laissle (m.)*	do.	1857	late of Akropong
111. E. Schrenk (m.)	do.	1859	late of Christiansb.
112. J. Weiss (m.)	Switzerland	1865	late of Abocobi
113. G. Zerweck (m.)	Germany	1866	late of Christiansb.
114. J. Binder	do.	1866	late of Christiansb.
115. J. Röck	do.	1870	late of Ada
116. W. Kammerer	do.	1871	late of Christiansb.

**C. In China.**

117. H. Bender (m.)	Germany	1862	Tschongtshun
118. Ph. Ch. Piton (m.)	do.	1864	Hongkong
119. W. Bellon (m.)	do.	1864	Lilong
120. J. Lörcher (m.)	do.	1865	Hongkong
121. Min-siu-tschin (m.)	China	1869	Lilong
122. G. A. Gussmann	Germany	1869	Njenhangli
123. Kong-Fat-lin-A-yun	China	1871	do.
124. Ch. G. Reusch [m.]	Germany	1872	Lilong
125. R. Ott	Switzerland	1873	Hongkong

**At Home.**

126. R. C. F. Lechler (m.)	Germany	1846	late of Hongkong
127. Ph. Winnes	do.	1852	late of Lilong

## II. Native Agents of the Basel German Evangelical Mission in India.

Name	Native Country	Date of ac- tive Service	Station
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### A. Deacons.

1. Sebastian Furtado	Mangalore	1866	Uthila
2. Paul Chandren	Chombala	1867	Tellicherry
3. Joseph Jacobi	Madras	1868	Codacal
4. Daniel Aaron	Bangalore	1872	Santur
5. Diego Fernandez	Kalamundkur	1872	Shirwa

### B. Catechists.

6. Matthai Kunyan	Cochin	1843	Calicut
7. Jacob Heber	Codacal	1849	Tellicherry
8. Mattu Peter	Cochin	1850	do.
9. Gabriel Pirachen	Tellicherry	1850	do.
10. Timotheus Cochen			
Wengalam	Chombala	1850	Palghaut
11. Charles Stocking	Ireland	1851	Cannanore
12. Jacob Kamsika	Mangalore	1852	Karwar
13. Abraham Mulil	Cannanore	1854	Chowa
14. Abraham Chatayapen	Madras	1855	Chirakal
15. Ezra Arunajalam	do.	1855	Cannanore
16. Israel Aaron	Bangalore	1856	Mangalore
17. Theophil Aiman	Mangalore	1856	Mulky
18. Paul Badappa	Bettigherry	1858	Bettigherry
19. Christian Chinnappa	Hubly	1858	Hubly
20. Solomon Bhaskar	Bettigherry	1858	Guledgud

Name	Native Country	Date of native Service	Station
21. Johanan Peter	Calicut	1859	Codacal
22. Paul Chittayagam	Cochin	1859	Coilandy
23. William Davis	Bangalore	1861	Calicut
24. Jacob Chammanchery	Chirakal	1861	Taliparambu
25. Paul Sneham	Codacal	1861	Chombala
26. David Teikandy	Calicut	1866	do.
27. Christanuja Watsa	Honore	1866	Mangalore
28. Eliezer Paul	Calicut	1866	Udapy
29. Stephan Chandren	Chombala	1867	Tellicherry
30. Charles Gojar	Mangalore	1867	Mangalore
31. Mark Salis	do.	1867	Honore
32. Jonathan Kandappen	Cannanore	1867	Chombala
33. Tobias Chembankodu	Codacal	1867	Ravaneshwara
34. Cornelius Hutten	Cochin	1867	Chowa
35. Samuel Andrea	Mangalore	1867	Udapy
36. Abraham Hery	Mulky	1867	Mulky
37. Daniel Andrea	Mangalore	1867	Udapy
38. Johanan Zechariah	Chombala	1868	Hosadurga
39. Jona Padiath	do.	1868	Calicut
40. Lot Hery	Mulky	1868	Hubly
41. Jacob Kanaka	Nerkamby	1868	Kotagherry
42. Samuel Bunyan	Mangalore	1869	Udapy
43. Timotheus Parakandy	Calicut	1869	Calicut
44. Henry Robert	Mangalore	1870	Udapy
45. Gabriel Almanda	Coorg	1871	do.
46. Israel Eliezer	Mangalore	1871	Mulky
47. Anth. Valiyattingara	Cochin	1871	Codacal
48. Isaac Laban	Calicut	1871	Coilandy
49. Joseph Taddai	Tellicherry	1871	Chombala
50. Joseph Mandody	Chombala	1872	Codacal

Name	Native Country	Date of at- five Service	Station
51. Benjamin Ponon	Chombala	1872	Mangalore
52. Gabriel Hermon	Codacal	1873	Palghaut
53. Joseph Bhagyan	Mangalore	1873	Karkal
54. Bethuel Soanes	do.	1873	Udapy
55. Josias Aarons	do.	1873	Mangalore
56. Obed Sumitra	do.	1874	Karkal
57. David Punita	Hubly	1874	Hubly
58. Tobias Zechariah	Mahe	1874	Mangalore
59. Solomon Devadasa	Hubly	1874	Hubly

### C. Evangelists.

60. Daniel Ammanna	Mangalore	1856	Mangalore
61. Jacob Kumaran	Tellicherry	1863	Cannanore
62. Abel Kattuparamben	Calicut	1863	Palghaut
63. Johann Philip	Mangalore	1863	Udapy
64. Daniel Nyarakaden	Cochin	1870	Palghaut
65. Abraham Arangaden	Cannanore	1870	Taliparambu
66. Daniel Shankaran- villany	Tanur	1870	Palghaut
67. Johann Puthenvidu	Cannanore	1870	do.
68. Chrysostomus Param- bathukavil	Calicut	1870	do.
69. Joseph Mirandez	Quilon	1872	Calicut

# F. Stations of the Basel German Evangelical Mission Society.

## I. IN SOUTH-WESTERN INDIA.

### A. CANARA DISTRICT.

Stations			Missionaries		Native Agents	
NAMES	Established	Members of the Church	NAMES	Date of Active Service	NAMES of Deacons, Catechists and Evangelists	Date of Active Service
<b>I. Mangalore</b>  OUT-STATIONS: Bolma, Ravaneshwara, Hosadurga.	1834	1100	Mr. G. Pfeleiderer	1853	Israel Aaron	1856
			Rev. J. J. Brigel	1858	Christanuja Watsa	1866
			Rev. E. H. Bergfeldt	1860	Charles Gojar	1867
			Mr. C. Stolz	1863	Tobias Chembankodu	1867
			Mr. Th. Digel	1864	Johanan Zechariah	1868
			Rev. Th. Walz	1866	Benjamin Ponon	1872
			Rev. W. Sikemeier	1870	Josias Aarons	1873
			Mr. N. Weitbrecht	1871	Tobias Zechariah	1874
			Mr. G. Hirner	1871	Daniel Ammanna	1856
			Mr. C. Hüttinger	1871		



			Mr. A. Burkhardt	1872		
			Rev. J. Hermelink	1872		
			Mr. R. Hauri	1873		
			Rev. E. Härlin	1873		
			Mrs. Reuther	1868		
<b>2. Mulky</b>	1845	451	Rev. G. Ritter	1869	Rev. Daniel Aaron	1872
OUT-STATIONS:			Rev. N. Hübner	1871	Theophil Aiman	1856
Munderu, Santur, Kutyar,					Abraham Hery	1867
Uiya, Kadike, Kodetur, Padu-					Israel Eliezer	1871
bidri, Kalatur.						
<b>3. Udapy</b>	1854	748	Rev. A. Männer	1857	Rev. Sebastian Furtado	1866
OUT-STATIONS:			Rev. W. Stokes	1860	Rev. Diego Fernandez	1872
Shirva, Uthila, Padur,			Rev. F. Müller	1861	Eliezer Paul	1866
Gudde, Kattupadi, Kalliana-			Rev. A. Brasche	1870	Samuel Andrea	1867
pur, Udyawara, Bolle, Kat-			Rev. A. Ziegler	1872	Daniel Andrea	1867
tingeri, Ninchur, Kudigrâma,					Samuel Bunyan	1869
Palli, Mulur, Yermala, Poso-					Henry Robert	1870
ttu, Mallar, Cap, Mundodi,					Gabriel Almada	1871
Kurkal, Madambail, Posur,					Bethuel Soanes	1873
Kopala, Uppur, Arur-Bolma-					Johann Philip	1863
ra, Tottam, Kakkunje.						

Stations			Missionaries		Native Agents	
NAMES	Established	Members of the Church	NAMES	Date of Active Service	NAMES of Deacons, Catechists and Evangelists	Date of Active Service
<b>4. Karkal</b> OUT-STATION: Mudar.	1872	31	Rev. H. Daimelhuber	1870	Joseph Bhagyan	1873
			Rev. P. Ott	1871	Obed Sumitra	1874
<b>5. Honore</b> OUT-STATION: Karwar.	1845	42	Rev. A. Wenger	1861	Jacob Kamsika	1852
			Rev. J. Hafner	1871	Mark Salis	1867
<b>6. Mercara</b>	1853	26	Rev. F. Kittel	1853		
			Mr. J. Müller	1866		
<b>7. Anandapur</b>	1853	117	Rev. H. A. Kaundinya	1851		
			Rev. J. F. Veil	1872		

#### B. SOUTHERN MAHRATTA DISTRICT.

<b>8. Dharwar</b>	1837	44	Rev. T. Costa	1861		
			Rev. F. Welsch	1871		
			Rev. J. Layer	1873		

<b>9. Hubly</b> OUT-STATIONS: Unakallu, Hebsur.	1839	168	Rev. J. J. Thumm Mr. Fr. Ziegler Rev. W. Nübling	1860 1862 1871	Christian Chinnappa Lot Hery David Punita Solomon Devadasa	1858 1868 1874 1874
<b>10. Bettigherry</b> OUT-STATION: Shagoti.	1841	111	Rev. W. Roth Rev. W. Hasenwandel	1857 1872	Paul Badappa	1858
<b>11. Guledgud</b> OUT-STATION: Kardenhalli.	1851	89	Rev. Ch. G. Weigele Rev. J. L. Grieshaber	1867 1872	Solomon Bhaskar	1858

### C. MALABAR DISTRICT.

<b>12. Cannanore</b> OUT-STATIONS: Chowa, Taliparambu, Chirakal.	1841	480	Rev. J. M. Fritz Rev. Ch. Röck Mr. W. P. Schöenthal Rev. A. Bourquin Rev. A. Merkle	1839 1864 1870 1871 1872	Charles Stocking Abraham Mulil Ezra Arunajalam Abraham Chatayapen Jacob Chammanchery Cornelius Hutten Jacob Kumaran Abraham Arangaden	1851 1854 1855 1855 1861 1867 1863 1870
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Stations			Missionaries		Native Agents	
NAMES	Established	Members of the Church	NAMES	Date of Active Service	NAMES of Deacons, Catechists and Evangelists	Date of Active Service
<b>13. Tellicherry</b> OUT-STATION: Dharmapatanam.	1839	349	Rev. Chr. Müller Rev. J. Kittel Mr. W. Schmolk	1842 1867 1869	Rev. Paul Chandren Jacob Heber Gabriel Pirachen Mattu Peter Stephan Chandren	1867 1849 1850 1850 1867
<b>14. Chombala</b> OUT-STATIONS: Muverattu, Kandappen- kundu.	1849	220	Rev. S. Walter Mr. A. Dobler	1865 1872	Paul Snehama David Teikandy Jonathan Kandappen Joseph Taddai	1861 1866 1867 1871
<b>15. Calicut</b> OUT-STATIONS: Ellatoor, Coilandy, Beypore.	1842	588	Rev. Th. Fr. Schauffler Rev. J. Knobloch Mr. Fr. Matthissen Mr. Th. Elsässer Mr. G. Spillmann Mr. C. Feuchter Mr. J. S. K. Ostermeier	1860 1865 1867 1867 1869 1873 1873	Matthai Kunyan Paul Chittayagam William Davis Jona Padiath Timotheus Parakandy Isaac Laban Joseph Mirandez	1843 1859 1861 1868 1869 1871 1872

16. Codacal OUT-STATION: Parapery.	1857	253	Rev. C. Linder	1868	Rev. Joseph Jacobi	1868
					Johanan Peter	1859
					A. P. Veliattingara	1871
					Joseph Mandody	1872
17. Palgbaut OUT-STATIONS: Kannani, Panayur, Kinanur, Wadakanchery.	1858	135	Rev. K. A. E. Diez Rev. G. Wagner	1851 1872	T. Cocham Wengalam	1850
					Gabriel Hermon	1873
					Abel Kattuparamben	1863
					Daniel Nyarakaden	1870
					Daniel Shankaran-villany	1870
					Johann Puthenvidu	1870
					Chr. Parambattukavil	1870

## D. NILGHERY DISTRICT.

18. Kaity OUT-STATION: Nerkamby	1846	38	Rev. S. Gundert Rev. A. Köhler	1863 1873		
* 19. Kotagherry	1867	65	Rev. J. A. Bühner	1842	Jacob Kanaka	1868

## II. IN WESTERN AFRICA.

### A. AKRA OR GA DISTRICT.

Stations			Missionaries		Native Agents	
NAMES	Established	Members of the Church	NAMES		NAMES of Deacons, Catechists and Evangelists.	
<b>20. Christiansborg</b> OUT-STATIONS: Tashy, Legong, La.	1845	335	12 Missionaries		4 Catechists	
<b>21. Abokobi</b> OUT-STATIONS: Damfa, Sasabi, Ochirekomfo, Maiera.	1854	357	3 Missionaries		5 Catechists	

### B. ADANGME OR KROBO DISTRICT.

<b>22. Odumase</b> OUT-STATIONS: Kpong, Douromadam, Jilosi.	1859	96	3 Missionaries		3 Catechists	
<b>23. Ada</b> OUT-STATION: Adafo	1867		3 Missionaries		1 Catechist	

## C. ANUM DISTRICT.\*

24. Anum-Kumase	1864	4	2 Missionaries		
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## D. AQUAPEM OR OTCHY DISTRICT.

25. Akropong OUT-STATIONS: Bethel, Date, Mamfe, Amanu- krum, Adukrum, Doburow, Mampong, Apirade.	1843	865	6 Missionaries		1 Deacon 9 Catechists
26. Aburi OUT-STATIONS: Tufu, Asantema, Asekyi.	1847	463	2 Missionaries		1 Deacon 3 Catechists

## E. AKEM DISTRICT.

27. Kyebi	1861	14	2 Missionaries		2 Catechists
28. Kukurantumi	1861	45	1 Missionary		

\* This Station has been destroyed by the Ashantes, and is at present unoccupied as its Missionaries have been made captives and taken to Kumase on the 12th of June 1869.

### III. IN CHINA.

Stations			Missionaries		Native Agents	
NAMES	Established	Members of the Church	NAMES		NAMES of Deacons, Catechists and Evangelists	
<b>29. Hongkong</b> OUT-STATIONS: Sau-ki-wan, Kim-kai-tshai, Thet-hang.	1856	225	3 Missionaries		2 Catechists	
<b>30. Lilong</b> OUT-STATIONS: Chong-hang-kang, Banghang, Lyung-kong-tsai.	1852	264	3 Missionaries		4 Catechists	
<b>31. Chongtshun</b> OUT-STATIONS: Sung-theu, Shong-hang.	1864	190	1 Missionary		4 Catechists	
<b>32. Nyenhangly</b> OUT-STATIONS: Agenhangly, Tsham-hang.	1864	183	1 Missionary		1 Catechist	

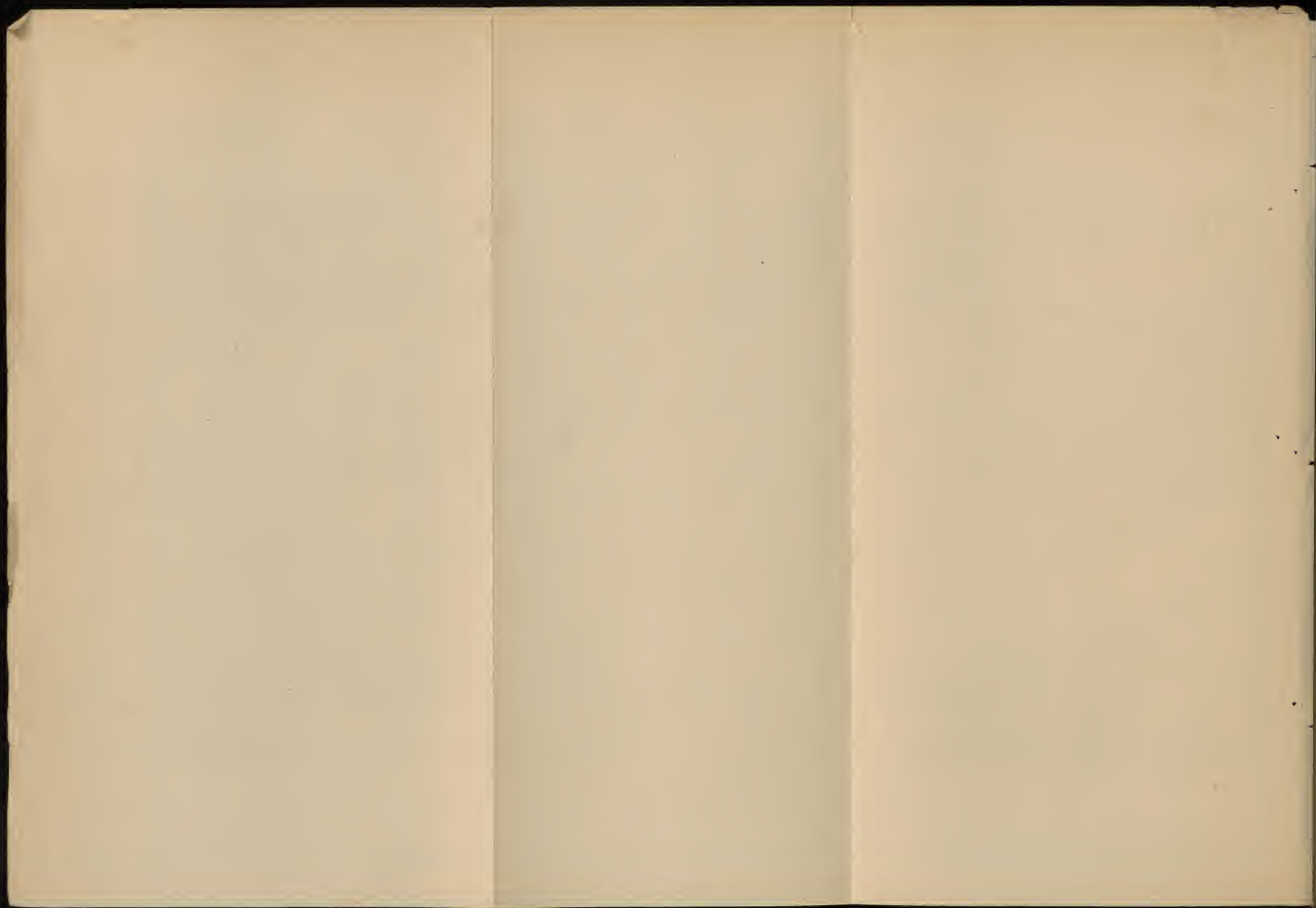


# G. Census of the Basel German Evangelical Mission on the Western Coast of India.

1st JANUARY 1874.

NAMES OF MISSION STATIONS.	Established in	AGENTS OF THE MISSION.										SCHOOLS.										UNDER THE CARE OF THE MISSION.													
		European Mission- aries.		Native Agents.						Number of Schools.	Higher Schools.		Boarding Schools.		Parochial Schools				Heathen Vernacular Schools.	Total of children under instruction.	Out- stations.	Number of Converts baptized during the year 1873.	Number of the Members of each Congregation on the 1st January 1873.	Members of the Church.			Not Members of the Church.			Grand Total.					
		Brethren.	Sisters.	Native Pastors.	Catechists and Evangelists.	Christian Schoolmasters.	Christian Schoolmistresses.	Non-Christian Schoolmasters.	Boys.		Girls.	Boys.	Girls.	Boys.	Girls.	Boys.	Girls.	Boys.						Girls.	Total.	Communicants.	Children.	Total.	Catechumens.		Schoolmasters and Scholars.	Total.			
<b>I. Canara.</b>																																			
1. Mangalore.....	1834	14	8	0	9	6	8	0	9	9	0	0	0	73	72	20	17	0	42	34	267	3	18	1039	642	11	447	1100	21	76	97	1197			
2. Mulky.....	1845	2	1	1	3	7	2	0	6	0	0	0	63	34	21	0	0	13	2	133	10	18	440	213	9	229	451	10	15	25	476				
3. Uday.....	1854	5	3	2	8	8	0	0	8	0	31	3	71	0	47	26	0	36	0	214	26	141	584	414	10	324	748	161	36	197	945				
4. Karkal.....	1872	2	1	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	2	19	21	21	0	10	31	9	0	9	40				
5. Honore.....	1845	2	0	0	2	0	0	0	1	0	0	0	0	6	2	0	0	0	0	0	8	1	0	46	17	5	20	42	1	0	1	43			
6. Mercara.....	1870	2	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	23	18	2	6	26	0	0	0	26				
7. Anandapur.....	1853	2	1	0	0	2	0	0	2	0	0	0	0	9	10	0	0	5	6	30	1	0	104	57	13	47	117	34	11	45	162				
<b>II. South Mahratta.</b>																																			
8. Dharwar.....	1837	3	2	0	0	1	0	5	2	0	0	0	0	3	0	0	90	43	0	136	0	0	48	24	0	20	44	0	147	147	191				
9. Hubly.....	1839	3	2	0	4	1	1	4	5	0	11	0	30	5	9	0	51	99	0	205	2	3	167	63	0	105	168	4	165	169	337				
10. Bettigherry.....	1841	2	1	0	1	3	0	0	3	0	0	0	22	5	3	0	94	0	124	1	2	107	50	3	58	111	0	95	95	206					
11. Gulegdud.....	1851	2	0	0	1	1	2	0	3	0	0	0	0	6	12	0	0	23	0	41	1	1	86	45	1	43	89	0	23	23	112				
<b>III. Malabar.</b>																																			
12. Cannanore.....	1841	5	2	0	8	5	0	7	5	0	0	0	0	35	23	0	143	120	16	337	3	1	471	217	4	259	480	0	259	259	739				
13. Tellicherry.....	1839	3	3	1	4	7	1	6	7	0	44	3	58	0	34	15	0	168	40	18	380	0	0	358	167	0	182	349	0	230	230	579			
14. Chombala.....	1849	2	1	0	4	2	2	0	2	0	0	0	47	17	14	0	0	0	78	2	3	196	95	6	119	220	4	0	4	224					
15. Calicut.....	1842	7	4	0	7	5	1	4	4	0	0	0	71	20	31	0	158	119	4	403	3	4	550	324	16	248	588	22	264	286	874				
16. Godsal.....	1857	1	1	1	3	1	1	0	2	0	0	0	0	43	21	0	0	0	64	1	5	260	129	8	118	255	6	0	6	261					
17. Palghaut.....	1858	2	1	0	7	4	0	2	4	0	0	0	0	8	3	0	76	89	3	179	4	13	125	70	4	61	135	10	174	184	319				
<b>IV. Nilgherries.</b>																																			
18. Kaity.....	1846	2	1	0	0	0	0	1	2	0	0	0	4	4	4	1	0	16	0	29	1	0	45	24	0	14	38	5	17	22	60				
19. Kotagherry.....	1867	1	1	0	1	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	57	25	5	35	65	0	0	0	65				
<b>Total</b>		62	35	5	64	54	18	29	65	9	86	6	163	207	349	263	20	17	686	739	83	2628	61	228	4727	2615	97	2345	5057	287	1512	1799	6856		
<b>Total of January 1873</b>		64	35	5	* 62	45	17	30	71	12	78	7	155	199	457	282	17	15	623	476	87	2408	56					2482	102	2143	4727	270	1279	1549	6276
<b>Decrease during 1873</b>		2					1	6	3		1				108	19				4								5							
<b>Increase ditto.</b>					2	9	1			8		8	8		8	2	63	263		220	5						133	202	330	17	233	250	580		

\* By mistake the number given in last year's Report was 60 instead of 52.



## Report.

THROUGH God's grace the Basel Evangelical Mission in South-Western India has finished another year's labours, and on taking a retrospect of it, we find much reason to praise Him who is the giver of every good gift and every perfect gift. Not only have we been allowed to continue our work in peace, whilst our brethren in Africa have all the year been disquieted by wars and rumours of wars, but the Lord has granted us more or less increase in most branches of our work.

When the time for the conquest of the promised land had come, the Lord said unto Joshua, "Be strong and of a good courage, be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." These words of divine command and divine promise we apply to ourselves and the work we have undertaken in His name. We believe that the time for the spiritual conquest of this large, benighted land has come. As the Lord has faithfully kept the promise given to Joshua, so He will faithfully keep the promises given to His whole church, and will hasten the time when all the earth shall be filled with the glory of the Lord. It therefore behoves us and all the friends and supporters of our Mission, to be strong and of a good courage, and not to be dismayed at the number, cunning and wrath of the enemies. Behold, His reward is with Him!

In preference to our former custom of reporting separately the occurrences in each of our nineteen stations in the five districts which we have begun to fill with the sound of free salvation through Christ our Saviour, namely Canara, South Mahratta, Malabar, Coorg and the Nilgherry Hills, we give a short account of the joys and trials which have fallen to our lot in the various *branches* of our work.

### CHANGES IN THE STAFF OF OUR EUROPEAN LABOURERS.

Last year, like its predecessor, has made several keenly felt gaps in the ranks of our European labourers. The Nilgherry Hills have lost their indefatigable and experienced itinerary Missionary the *Rev. F. Metz*, who first came out to India in 1843. We regret his departure the more as we have little hope that he will be able to return to this country. In his place the *Rev. A. Köhler* was sent out in May. On account of general debility the following four Missionaries have had to return with their families to Germany, in order to recruit their health, viz. the *Rev. R. Hartmann* of Karkal after fourteen, the *Rev. G. Hankart*, itinerary Missionary of North Malabar, after sixteen, the *Rev. J. Mack* of Mulky after fifteen, and *Mr. G. Schoch*, Superintendent of the Cannanore Mission Weaving Establishment, after sixteen years of uninterrupted labour on this coast. We have hopes that they will, with God's grace, be able to return to India after an absence of eighteen months or two years. *Mr. Schober's* departure has already been noticed in last year's Report; in May *Mr. Hauri* arrived in Mangalore from Basel to take his place. In March and August respectively *Messrs. Hesse* and *Langel*, the latter with family, had, to our great regret, to leave India, their constitutions having proved unequal to

the Indian climate. *Mrs. Roth* of Bettigherry left for Europe in February, on account of debility consequent on long residence in India, her husband remaining behind, as he feels well enough to carry on the Lord's work for a few years longer.

Besides the reinforcements mentioned above, the *Rev. Mr.* and *Mrs. Härlin* have come out from Germany for the Mission in South Canara, the *Rev. J. Layer* for the Nilgherry Hills, *Mr. Feuchter* as Superintendent of the Tiling Works in Calicut and *Mr. Ostermeier* for the Mercantile Branch in Calicut. Together with these, five ladies came out: *Mrs. Schaufler* to rejoin her husband in Calicut after an absence of eighteen months, the other four were engaged to *Messrs. Chr. Müller* of Tellicherry, *Daimelhuber* of Karkal, *Digel* and *Weitbrecht* of Mangalore, to whom they were married shortly after. Just before the close of the year *Mrs. Röck* returned to her husband in good health, after an absence in Germany of twenty months.

The health of those of our Missionaries who were by God's grace allowed to remain at their work, has in general been good. *Mr. Hasenwandel* of Bettigherry, however, whose severe illness we reported last year, has not yet recovered fully; several others have been more or less ailing.

We mention here with deep grief the unexpected death of *Mrs. Bergfeldt* of Mangalore on the 5th of October, after six years of mission life. She made herself useful to the station by superintending the Brahmin Girls' Schools and by giving employment to needy women of the congregation. Her grave is the sixth in our new Churchyard, dug within the last four years to receive the earthly remains of Europeans connected with our Mission. May the Lord graciously comfort the husband and four little children who sorrow over her early departure!

A number of Medical gentlemen have carefully attended our patients not only amongst our European Missionaries, but also in some cases the sick in our congregations, without asking any remuneration, and we here wish to express to them our hearty thanks, especially *Dr. Dempster* and *Dr. McAllum* of Mangalore, *Dr. Roberts* of Calicut, *Dr. Fletcher*, *Dr. Rickard* and *Dr. Ritchie* of Cannanore and *Dr. Davies* of Karwar.

### The Kuduremukh Sanitarium.

For a long time we have felt the desirableness of having a little Sanitarium for the brethren in the Canara District. There are at present thirty-five European labourers male and female stationed in that district, who, when a little change of air was desirable for them, have hitherto had no proper place in the vicinity to get it, so that instead of recruiting their strength in the proper time and with little expense, they went on drudging till the distant and expensive journey to the Nilgherry Hills or to Bangalore was imperative. The Kuduremukh, however, is not very far off, and is about six thousand feet high. We have often wished to own a little bungalow there, and are glad that we can now report that this wish is being fulfilled, *Miss Anstey* and her friends having put the necessary funds for it into our hands.

On the 6th of December last the site for the bungalow was chosen and made over to us by Government. Within a few days the jungle was cleared and a little house, which is to be used as an out-house, was erected and is at present occupied by the superintendent of the building and the low-country labourers. Notwithstanding the difficulties in the way of building in such a place, we are confident that the house will be finished within a reasonable time and that it will help to preserve the

health of our brethren of the Canara District. We wish to express our hearty thanks to *Miss Anstey* and her friends for their kind efforts on our behalf.

## LITERARY WORK.

In Native Christian literature a fair beginning has been made, but as the work in the stations is constantly increasing, the leisure for such work gets less and less. We regret this the more, as, with the exception of our Anglo-Vernacular Schools, the medium of instruction in all our institutions, the Catechist Seminary not excluded, is not English but the Vernacular.

The *Rev. Mr. Fritz* and the *Rev. Chr. Müller* have continued their labours in the revision of the Malayalam New Testament. The first three Gospels have been printed, and the Gospel of St. John is nearly ready for the press.

The *Rev. Mr. Fritz* has besides translated into Malayalam "A Catechisation by the late *Rev. S. Hebich*" in which especially the divinity of Christ is proved from passages of the New and Old Testaments.

A Commentary on the Old Testament in Canarese is being continued by the *Rev. Dr. H. Mögling*, and the first part, containing the Pentateuch, was issued in the course of last year. The second part, the Historical Books, is far advanced. The work is based on *Dr. Barth's* well known Bible Manual.

*Mr. Chr. Müller* has got up the Malayalam Almanac for 1874, the Canarese Almanac having been prepared by *Mr. Stolz*.

The *Rev. F. Kittel* has compiled and carried through the press a Canarese Anthology with notes and a Glossary. As those passages which a decent person cannot read without blushing, or which are otherwise objectionable, have been omitted, we hope it will prove a useful class-book.



The *Rev. Mr. Knobloch* has edited "Malayalam Hymns for Children" with appropriate English or German tunes. A little book like this has long been a desideratum in our schools, and we think that it will answer the purpose the better, as the tunes are printed not in the ordinary notation, but in figures, a system which according to our experience even dull boys catch up without difficulty, and which entirely suffices for the purpose of singing.

A little book "Good Words," written by the late Evangelist *Suvártappa Watsa* of Honore, has been carried through the press. It contains above one hundred Sanscrit çlokas which he has translated and explained, and to which he has made suitable illustrations recommending the Christian religion; he does this especially in his notes to those çlokas which refer to sacrifice, showing that the sacrifice of Christ alone can propitiate for sin.

Catechist *Solomon Bháskar* of Guledgud has translated into Canarese the tract "Satya Dharma Lakshana" (characteristics of the true religion), and has besides got ready for the press a translation of "the Wedding Drama", which a Brahmin intends getting printed at his expense, in order to counteract the mad wedding expenses customary amongst the Canarese people.

Several other manuscripts are ready for the press, but could not be printed for want of funds. The "Sabhápatra," a Canarese religious monthly paper, has now reached its sixth year and proves a blessing to our people.

## STATE OF OUR FINANCES.

We beg to lay before our friends the following statements showing the present position and prospects of our Society.



The present state of our finances shows a great deficit, so that if special efforts are not made on the part of all our friends both at Home and in this country, we shall shortly be obliged to reduce the present extent of our work, not only here in India, but also in Africa and in China. At the beginning of last year, when the annual accounts for 1872 arrived from the various mission fields, our Home Committee saw themselves burdened with a deficit of Rs. 60,000, chiefly owing to unavoidable expenditure in India, such as home passages and allowances for invalid Missionaries and their families, necessary buildings in Karkal, Karwar, Ravaneshwara, Chombala and Calicut,\* salaries for the increased number of our Native Assistants and students in India and elsewhere; these expenses are indeed unavoidable, if the natural growth of our work is not to be crippled for want of funds.

Besides this the receipts of our Society did not keep pace with the expenditure during the past year, so that far from being able to get rid of the burden in the course of the year, it had increased at the close of last year to the amount of one lac and eight thousand Rupees. This burden presses heavily not only upon the Home Committee, but also upon every Missionary, they being hindered by it in all their movements.

We therefore appeal urgently to the liberality of our friends and solicit them not only to continue their present assistance, but, if possible, to increase their contributions. It is in obedience to the Lord's command, "Go ye into all the world and preach the Gospel to every creature," that we have undertaken this great work, and we should be very sorry and discouraged indeed, to be obliged to come to a standstill or perhaps even to beat a retreat on account of insufficient funds.

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\*Buildings connected with the Mercantile Branches are not included in these accounts; all expenditure on account of the Mercantile Branches is entirely unconnected with the funds of our Society.

## NATIVE ASSISTANTS.

The whole number of our Native Assistants is 123; namely five ordained Pastors, 51 Catechists, three itinerant Native Missionaries, 10 Evangelists, and 54 Christian School Masters. So large a number of Native Converts directly employed in Mission work is a comforting proof that the Lord has graciously and richly blessed our Mission, and we also take it as an earnest of still greater blessings to come. To the number of our

### Catechists

four young men have been added after having successfully passed the theological examination in those sciences which they have been taught during their three or four years' studies in the Catechist Seminary at Mangalore. We are the more glad of this addition, as two of them, *David Funita* and *Solomon Devadasa*, are natives of the South Mahratta District and have increased the small number of our Native Assistants in those parts. The other two, *Obed* and *Tobias*, have been stationed in Canara. We pray the Lord to keep these young brethren in bodily health and in constant communion with Himself, and to let them see much fruit of their labours. On the other hand we have lost two Catechists. In July last *Solomon Vellien* died in Hubly of consumption after less than three years' active service. His young widow has been placed in the Girls' Boarding School at Bettigherry, and we hope she will become a useful assistant in the education of the girls. In Hubly one of the Catechists has left the Mission service rather than allow himself to be transferred to another Station. As the Missionaries of our Society must, for the Lord's sake, be willing to go to any place they may be sent to, it is only right to require the same readiness in our Native Assistants.

Thus the whole number of our Catechists at the end of 1873 was fifty-one. They have assisted us in our work in the congregations; a good number of them are employed as teachers and managers of our Boarding Schools, Middle Schools and the Catechist Seminary. Others give religious and sometimes also secular lessons in our Elementary Schools, especially in small out-stations where the Missionaries cannot pay regular and frequent visits. They have accompanied the Missionaries in bazaar preaching and in itineracy, and where the number of inquirers is great, they have given instruction preparatory to baptism. Some of them, especially in small out-stations, have spent much of their time in visiting the heathen in their houses, inviting them to enter the kingdom of heaven. With the zeal, sincerity and efficiency of most of them we have had reason to be well satisfied. In general we can say that they walk worthy of the vocation wherewith they are called. We confidently hope and pray that they will yet abound more and more in every spiritual gift, so as to become more and more useful in the Lord's vineyard.

Several of our Catechists have also last year gone through severe trials. In November Catechist *Joseph Taddai* of Chombala was seized with gastric fever, which soon turned into typhus and brought him to the brink of the grave, so that his life was despaired of for many days. With resignation to God's holy will and firm faith in his Saviour he waited for the hour of his departure. But the Lord heard our prayers on his behalf and did not take him away "in the midst of his days."

Catechist *Anthony Veliyattینگara* of Codacal had also to go through a severe trial, his wife having been mentally deranged after the birth of her little boy in February. He had to take her to Calicut and Palghaut, to see if these changes

would alter her state; but this hope was not fulfilled. In October the little boy who had been his father's comfort here on earth, died rather suddenly. But this sad event seems to have wrought a change for the better in the mind of the poor woman, so that although still weak in body, her mind has become clear again.

The number of our itinerary Native Missionaries (who in fact are Catechists set apart exclusively for itineracy) has been increased from two to three, Catechist *Israel Aaron* having been appointed for South Canara with his head-quarters in Mangalore. In the dry season he has been mostly itinerating in every direction of his district, and in the rainy season he was nearly every day seen in the bazaar, speaking with individuals about the one thing needful. Of the two others the itinerary Missionary of North Canara, Catechist *Mark Salis*, has his head-quarters in Honore, and the itinerary Missionary for Malabar, Catechist *Abraham Mulil*, has his home in Chowa. The latter, we are sorry to say, has also for the greater part of last year been unable to do his work on account of sickness and old age, and we fear he must give up itineracy. We regret this the more, as his extensive knowledge of native writings and sciences has made him well fitted for this post.—The chief duty of our

### Evangelists

is to cast the seed of the Word of God amongst the heathen. In general they have worked satisfactorily, and several have shown much zeal for the Lord's cause. May they also continue through God's grace to become more and more useful in preparing the way for the Lord amongst their brethren after the flesh! We have had reason to be seriously displeased with only one Evangelist on account of his laxness towards several members of his family whose life is a reproach to the Gospel.

This led him to hide sins which he ought to have revealed to his superiors; he has thus become partaker of other men's sins. May he remember from whence he is fallen, and repent, and do the first works.—The

### Christian Teachers

in our schools have mostly worked well; the regular examinations of the Inspectors of Schools and the grants-in-aid received bear witness to this. Some of them, however, want regular and strict supervision. One teacher had to be dismissed and excommunicated for immorality. May the Lord have mercy upon him. In several stations, for instance in Kaity, the want of teachers regularly trained for their work is much regretted, and is a great hindrance to the progress of the schools. In order to increase their efficiency the Mission School Inspectors of the various districts gather all the Christian teachers of the district around them once a year for four or five days. At these meetings they are partly examined in those books and topics which they have been prescribed for previous study, partly they receive hints on education and are instructed in such knowledge as is useful and necessary for a teacher to know. Of course it is not the amount of knowledge imparted to them, but the new impulse and encouragement they receive for their vocation, which renders these meetings so beneficial.—The number of our

### Ordained Native Pastors

has not increased and is still five. We are glad to see that they do not content themselves with fulfilling their duties in their congregations, but consider themselves debtors "both to the Greeks and to the Barbarians, both to the wise and to the unwise," trying to win souls for the Lord whenever an opportunity offers. Therefore they spend as much time as their

duties to their congregations will allow of, in visiting the houses of heathen and in preaching at heathen festivals. We append here a few extracts from the journal of the *Rev. J. Jacobi* of Codacal, which will serve to show that the Word of God bears more fruit than we often imagine. Referring to a preaching tour made at the end of the rainy season of last year, he says: "In Chavakadu I visited the Salt Manager, a Tiyan, who was sick of rheumatism. For a long time he has heard the Word, has been convinced of its truth and has continually read the Scriptures. Before seeing the old man, I had an hour's conversation with his eldest son, a writer, who told me that neither he nor his parents worshipped idols, 'for we know for certain,' said he, 'that all this is but vanity and untruth.' When I asked him, whom they worshipped now, he said, 'we believe in Jesus Christ; He is the Saviour of the world.' I answered, 'he that believeth in Jesus will also keep His commandments, and His commandment is, 'he that believeth and is baptized shall be saved.' When he rejoined, 'the Lord asketh of man only his heart, therefore it is all the same to Him, whether we outwardly remain heathen, or change our native customs.' I read to him several passages from the New Testament, showing him that confessing Christ with the mouth was necessary as well as believing in the heart. (Rom. 10, 9-10.) He promised me to consider this matter more fully for the future. By this time the old man was prepared to see me and received me kindly, bidding me to be seated near his bed. When I made a few inquiries about his sickness, he told me that he had been suffering for several months, and that he was now quite unable to move. Upon this I remarked that all the sickness and pains which we suffer were the fruits of sin. 'After this', I continued, 'the wages of sin, which is death, will put an end to all our sufferings here; and what is

then your hope? Have you considered it? Have you laid the foundation of your hope upon the Rock of Ages? for it is awful to meet death without our debts being paid, our sins pardoned, whilst a fountain, even the side of our Lord, was opened upon the cross for their cleansing.' Hereupon I spoke about the love of Christ, and His sufferings and atonement for the salvation of his poor soul. By this the man was so touched that all the while he was hearing of the wonderful love of the Saviour, tears filled his eyes, and now and then he burst out crying for mercy. I read to him a few comforting promises of the Saviour, such as Matth. 11, 28 and John 6, 37. At last he said to me, 'I believe in none but Jesus; He alone can save me; to Him I pray and will continue to do so more and more.' The man is not dangerously ill, and I hope he will recover not only in body, but also in soul.

"On our way to Cherupulchery we came to the house of a well-to-do Tiyan. He being absent, his wife received us very kindly and gave us what we had need of. After a short time her husband came home, muttering his Mantrams 'Nama Shivāya' etc. He passed us quietly, without taking any notice of us, and devoutly performed his evening ceremony for nearly an hour, after which he asked us, who we were and whence we had come? After answering his questions, I read to him Acts 17, 22—31, and spoke about the creation of man in innocency, about his fall and his redemption through Jesus Christ, and told him that God in His name now offered full and free pardon to all that believe. I felt that the man received the Word with an open ear, and that his conscience assented to the plan of salvation set forth in the Gospel. It was rather late when we went to rest. Next morning at 4 o'clock he awoke us and told us that he had been meditating all night upon our words and that he wished to hear more of that truth. 'It



may be,' said he, 'that it is God that has guided you under my roof, in order to make known to me the way of salvation.' I spoke to him again and gave him a portion of the Gospel of Luke and the tract 'Best Choice,' and advised him to pray to the living God, who hath ears to hear, and who is able to supply all our wants, both those of our soul and those of our body. The man accompanied us for half a mile and told us that he was beginning to disbelieve the Shastras, and to believe that all about the Hindoo gods and customs was folly and lies.—At Puttenkandapuram I went to see an old Tiyan who formerly not only used to read the Word of God for himself, but also conversed with other people about the truth he had found in it. I found, however, that he was dead now. When I reached his house, his old widow came out lamenting and said, 'Six weeks ago old Krishnan died of dysentery; he only suffered for a fortnight, and whilst lying sick, the book (New Testament) was never out of his hands, he was reading in it and conversing about it till he became quite unable to do so any longer. A little before his death he called for his sons and charged them not to neglect reading the book which he himself had found to be the truth. These were almost his last words.' Since his death the well used New Testament and the tracts he possessed, have been tied together in a bundle and laid at the head of his cot. The old woman bought another tract, to add it to the bundle.

"At Kangiramuk we visited a Tiyan. One of his sons was very desirous to get one of our books, but his father forbade him saying: 'If you only read the book, you will be caught in the net and become a Christian; therefore let us neither read in, nor hear about these books.' But when I had read to them three chapters from 'The Human Heart Book,' the father himself wished to have the book and gladly paid the price of it."



## OUR CONGREGATIONS.

### Their increase during the past year.

The number of our Native Christians in India amounts to 5,057 against 4,727 in the previous year, showing an increase of 330 souls. The number of heathens baptized last year is 228, against 143 baptized in 1872. This increase gives us much reason to praise God for the blessing He has bestowed upon our labour. From the census prefixed to this Report it will be seen that of the 228 new converts 141 belong to Udayp and its out-stations, that is, at this single station the number of new converts during the past year falls short by only two of the entire number of converts baptized in the preceding year in the whole of our Indian Mission. Let us add to this that of the 287 catechumens under instruction for baptism who were on the list at the close of the year, no less than 161 belong to Udayp, so that for 1874 too this station alone has more prospect of increase than all our other stations taken together. This is truly an astonishing fact, and if we ask ourselves, how it comes to pass that this station in the midst of other stations is privileged to reap more fruit than its neighbours far and near, we can only find this answer, "so it seemed good in the sight of the Father in Heaven. Who are we that reply against God?" This increase in the converts of one station, however, encourages us to believe that God will in His own good time bless every station with a similar or even greater increase. For this we wait as the husbandman waiteth for the precious fruit of the earth and hath long patience for it, until he receive the early and latter rain; and meanwhile we go on working and praying for the coming of His kingdom in this benighted country.

## Religious and Moral Condition of our Native Church.

We bestow much care on our Congregations, because we think it of great importance that they should not only be no stumbling-block to others, but become lights to shine in dark places, and we rejoice to say that our efforts in this direction have been much more encouraging than discouraging. In saying so we must, however, beg our friends to keep in mind that the religious and moral depravity inherited from generation to generation for thousands of years, cannot be put off as an old garment. Although, therefore, we have good reason to speak of progress attained, yet truth forbids us to hide the deficiencies which still exist.

Divine Service on Sunday morning has been very well attended in all our stations, the afternoon services and weekly services less so, the latter partly owing to the circumstance that many Christians have their employment at a distance from the churches they attend. Many have a real desire after the Word of God, and it is received by them as the Word of the living God, able to save their souls. Prayer is not neglected. In most houses, we may say, family-prayer is held every evening; as, however, many men must go to work so early in the morning that they cannot call their families together, family-prayer is not generally observed in the morning. The prayer-meetings which our male converts have held among themselves, continue to be a blessing; and for this reason the Missionaries try to kindle the fire again when it is apt to go out. In our last Report we mentioned that the prayer-meetings at Chowa had a good influence also upon the moral and social condition of the congregation. We can now add that the collections which they make among themselves at these meetings have reached the sum of Rs. 70; from this fund the members

of the meeting are assisted in times of sickness or distress, but they must repay the sums in better times. This little piece of self-government is worthy of imitation in other congregations also.

With respect to matrimonial life we cannot express ourselves satisfied throughout; cases of dispute and even of unfaithfulness have happened in several stations, and whenever such things have come to our notice, we have exercised sharp church discipline. Yet, when we compare the matrimonial life of our people with that of the heathen generally, we see a very marked improvement.

The signs of spiritual life which we have here and there seen in our Christians, convince us, that the Spirit of God has wrought in them for good and that our endeavours are not in vain. Frequently when we have been called upon to visit our dying Christian converts, we have found in them proof of a true and living faith; the fear of death had been overcome by the assurance of full and true pardon through the sufferings and death of Christ. During the smallpox epidemic in Calicut at the beginning of last year, a young man, Moses, who had for 12 years proved a faithful servant in the Mission House, was attacked by this disease and died of it. Soon after he had been taken ill, he had the conviction that he would not recover. He was ready to die, and said the day before his death, that he felt certain that all his sins were pardoned in Jesus and that therefore he had no fear of death. Even some heathens who witnessed his death, said that during the whole time of the epidemic they had never seen a man die like that.—A similar fearless death was that of the aged fisher Cornelius of Tellicherry, a man who had for a long series of years been a great help to us in our work amongst the fishermen of that place. For him death was swallowed up in vic-

tory, death had lost its sting. It is a happy feeling for a Missionary to see a man who came to us as a heathen, dying in such full and sure hope of eternal happiness, and it makes up for many disappointments he may meet with in his labours.— In Calicut there is amongst the inquirers under instruction for baptism a man who had attended a member of the congregation in his last illness and thus had become an eye-witness of his happy death. A few words addressed by the sick man direct to his heathen attendant, to come to Jesus, and the peace of God to which the whole bearing of the dying Christian gave witness, made such a deep impression upon him that ere long he asked for admission into the church of Christ. This also is a sign of spiritual life.

Considering the general poverty of our congregations, we may say that a number of our people contribute towards charitable and Mission purposes according to their ability and do it willingly, although there are also not a few others who have to be constantly exhorted and yet do not fulfil their duty in this respect. We are unable to mention the whole sum contributed last year by all our Christians, but we can give the sums contributed by those stations whose reports on this subject lie before us.

			Rs.	As.	P.
Bettigherry	(50 Communicants)	has contributed	63	11	3
Palghaut	(70        „        )	„	170	9	1
Calicut	(324        „        )	„	820	13	7
Codacal	(127        „        )	„	110	4	11

But it is not always the amount, which makes a gift well-pleasing in the sight of God, but the mind in which the gift is offered. An old woman in Coilandy wished to give something towards the Lord's cause, but she had nothing. Then the thought struck her, that she might rear a fowl and sell it.

This she did, and gave the price for which she sold it, six annas, to the Mission.—In Hubly the father of a numerous family puts every Sunday one anna into the collection plate, not of his abundance, but of his want, and he would prefer to fast, rather than not give this offering. On one occasion having earned a little more than usual, he brought half a rupee to the Mission. A woman of the congregation at Anandapur brought *Mr. Kaundinya* Rs. 70, saying, "You know that my husband was so dangerously ill two years ago that his life was despaired of; at that time we vowed unto the Lord, that, if it should please Him to spare my husband, we would give half of the produce of the coffee garden we had just begun to plant." By God's blessing her husband recovered, and though two years had elapsed before the plantation produced any return for their labour, she faithfully brought half the proceeds of the first crop. Another member of the same congregation brought *Mr. Kaundinya* five bhatties of paddy (valued Rs. 9) as a thank-offering for the Lord's blessing on his crop, and added that he would do so every year.

These are very encouraging facts, and they help us in bearing the shortcomings of our Christians and the grievous cases which now and then happen in our congregations. In Malabar several persons had to be excommunicated for sorcery. In Guledgud there lives a family not far from the Mission compound which has caused the Missionaries much sorrow; not only do they themselves walk disorderly, but they also lead others astray. Two young men there joined the Romish church; and when one of them came back again to rejoin our congregation, it came to light that he had formerly led a sinful life, and re-admittance was refused him; some time afterwards he made his appearance in Belgaum and presented himself to the London Mission there as an inquirer for bap-

tism! Several persons and families have relapsed into heathenism; but even them we do not give up, as we have often seen such people return to us with the humble confession that their awakened consciences had been all the time of their separation from the congregation upbraiding them for their backsliding.—At Kaity a member of the congregation had given his only child in charge of his father who is still a heathen. When the Missionaries showed him not only the great sin of this act, but also the great wrong done against the child, he hardened his heart and put on his lingam (heathenish sign) again, thereby excluding himself from the congregation and returning to heathenism. Several members of the same congregation absented themselves for a time from divine service in a spirit of insubordination. But we are glad to say that this crisis has passed over, and the confession of their wrong gives us reason to hope that good will come out of the evil which has happened.—That the bad habit of intemperance has entirely disappeared, we cannot say; but those who are addicted to this vice are mostly ashamed to yield to it publicly, and we keep a strict watch over them and rebuke them, that others also may fear.

Taking everything together, both the encouraging and the discouraging features of our Christians, we have ample reason to thank God for the many improvements amongst them, and we are sure that He will continue to work in our midst through His sanctifying Spirit; for “except the Lord build the house, their labour is but lost that build it; except the Lord keep the city, the watchman waketh but in vain”.

After this description of our Christians we wish to give a few particulars about

### The New Converts

whom we have been privileged to receive into our congregations during the past year. The greater number of them seem to be sincere in their profession and have already given proofs of this on various occasions. The first seventeen whom we baptized in the newly established station at Karkal on May 25, are all farmers. While heathens, they observed every new-moon as a holiday and ploughed on Sundays. After becoming Christians, they observe the Sabbath and disregard the new-moon. Their heathen landlords were very angry at this and threatened to drive them away from their homes and fields, saying, "we shall pay them out for their constant going to prayer." Our new converts, however, did not allow themselves to be frightened, and hitherto the threats of their landlords have happily not been carried out.

Of two inquirers baptized in Palghaut the *Rev. Mr. Diez* relates some interesting particulars. The one was an intelligent old woman; she made over everything she had, a little house, several jewels, etc. to *Mr. Diez*, saying, "I beg you to receive me into the church of Christ, to care for me in my sickness and to bury me; and if something is left, give it to a poor, helpless woman who may come to you for the salvation of her soul." She died three days after her baptism.—The other, who proved to be a steadfast inquirer, is a young married man from Coimbatoor. When a boy, he studied in the London Mission School of that place, but remained for a long time an enemy to the truth. When, however, several Tracts were put into his hands, and *Mr. Manykam*, railway contractor in Coimbatoor, had procured him a Tamil New Testament, his eyes were opened to see the truth as it is in Jesus. This led him to desire to become a Christian. In Coimbatoor he did not dare to



make a public profession of his faith, because he was afraid of the wrath and cunning of his many influential relatives and friends. Therefore he came to Palghaut and received instruction for baptism with the other catechumens. Not long before he was to receive baptism, his brother came to Palghaut with a cunning friend and tried to persuade him to return with him to Coimbatore, urging as his reason that his (*Venkada Ram*, the enquirer's) daughter was dangerously ill. "You may be back to Palghaut in three days," said he. A vehement struggle ensued in his mind. *Mr. Diez* advised him not to believe any one, not even his own brother, but he left him at liberty to go or stay as he liked. He did not go, and his brother had to return to Coimbatore alone, as his leave of absence had run out; he, however, left his friend behind and charged him to bring his apostate brother on the following day. But all the persuasions of this cunning man availed nothing with *Venkada Ram*, who sent him away next day with the assertion that if his daughter was to die, she was in God's hand; but that he knew she would not die. On the third day his brother sent him a registered letter, saying: "I pray to God to throw you into hell; we shall perform the funeral rites\* for you, if you do not come back immediately." Whilst he was reading the letter on the road, a girl clasped his legs crying out: "O father, father, do not leave us." It was his own daughter who had been said to be lying on her deathbed. She had come with her aunt to persuade her father not to become a Christian. He resisted also this hard temptation, saying to *Mr. Diez*, "Sir, if I return now to Coimbatore, I am lost." In holy baptism he desired to have the name of Jesudasan (servant of Jesus), saying, "I have long enough served the devil; but I have now

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\*It is usual, when a man becomes a Christian, for his relatives to perform his funeral ceremonies, as they then look upon him as one who is dead.



bid him good-bye in order to serve the Lord Jesus alone." He was baptized early in January of this year.

This instance shows us, through what severe trials and troubles some converts have to go, to save their souls; they must literally forsake houses and brethren and sisters and father and mother and wife and children and lands for the kingdom of God's sake. And those cases in which an inquirer must leave his family behind are by no means exceptions, but even mostly the rule whenever the wife is disinclined to Christianity. Other trials await them from the hatred of the heathen. Consequent on the baptism of a heathen in Kardenhalli, out-station of Guledgud, both he and our other Christians there had to suffer not only many vexations from the heathen, but also considerable pecuniary loss; the latter has not yet been redressed and the former we never expect to be redressed. Also at Karuvapara, out-station of Palghaut in the Cochin enclavure our inquirers and Christians have had very hard times of it on account of the intense hatred of some Mahomedans and Hindoos. The occurrences which have happened there, are related as follows by the *Rev. E. Diez*.

"The origin of the illfeeling among the Mahommedan and Hindoo inhabitants was the conversion in 1871 of a Mahomedan woman H. This illfeeling, however, was not long openly manifested in consequence of the then Tahsildar requiring the former husband of H. and certain others to find security to keep the peace. Things remained in this state till the 22nd of May 1873 when two Waḍuga women (grand-mother and grand-daughter) came in broad day-light to the Mission station of Karuvapara from Kolinyampara. The grand-daughter was married about two years ago to a certain S., but was divorced about March or April 1873. The grand-mother, who had been more or less acquainted with the tenets of the Gospel

for the last ten years, resolved shortly afterwards to join our Mission with her young grand-daughter. This step seems to have enraged the latter's former husband S. who threatened forthwith to murder the few Christians in the station and then to commit suicide. We had reason to believe that he was encouraged in making these threats by others; and our suspicions were confirmed when on the 25th of May a Panchayat (a native council), hastily formed of Hindoos, Mahommedans and Roman Catholics, called for our two Catechists and called upon them to deliver up the two Waduga women.

"Whilst the Catechists were thus absent from home, S. tried to possess himself of the persons of the two women, but his attempt was frustrated by Providence. The same night S. paraded the street with a lighted torch threatening to set fire to our Chapel and Catechist's house. The day following he assaulted the former Mahommedan female convert H., who kept a small shop. On the arrival of Catechist D. N. with H. at the Sub-Magistrate's Court at Chittoor, they found S. had already lodged a complaint against our two Catechists, alleging abduction of his wife, theft of jewels and Rs. 100 in cash, and assault. The Catechist D. N. would there and then have been put in prison, had not some friendly person stood bail for him.

"It was about midnight of this day that our Chapel was set on fire, and although the remaining Catechist and some watchmen raised an alarm, nobody in the neighbourhood offered the slightest assistance in extinguishing the fire. I petitioned the Sub-Magistrate's Court to find out the perpetrators of this crime, and shortly after a certain S. S. accused our other Catechist Ch. P. of house-breaking by night and stealing some 60 and odd Rupees. On my visit to Karuvapara on the 30th May I was shown a warrant to search the Catechist's house and premises. To the utter dismay of our party a small parcel

was pointed out lying at the bottom of our well, which, when brought up, was found to contain part of the stolen property complained of by S. S. In the face of this evidence our poor Catechist was taken into custody and made to carry the bundle in question to a neighbouring guard-house. One of our Catechists, we are glad to say, volunteered to keep him company and also did his best to cheer him up and to find bail for him next day. As two heavy cases were thus standing against our Catechists, I asked *Mr. La Nauze* to take up our defence in that Court. We are greatly obliged to him for his ready assistance and his able defence. The two cases in which we were defendants, were thrown out in the course of enquiry; on the other hand the assault case had to be given up for want of evidence, and lastly our complaint of arson had to be withdrawn. Finding that the illfeeling against the Catechists and other Christians was both strong and general, we removed them to another station and replaced them by others. But to ensure peace, I was obliged to go to Eranakulam and lay our grievances before the Dewan Shangunni Menon Esq., C. S. I. to whom we are greatly obliged for his speedy and peremptory measures for our relief."

But with all their wrath the enemies cannot hinder the progress of Christ's kingdom. As a proof of this we give some particulars about the establishment of an out-station in

### Attolimani in Coorg.

Nearly five years ago a good number of people of the Holey caste in Hoodikeri expressed their desire to embrace Christianity. Their motives for doing so were of a mixed nature, being partly religious desire and partly secular expectations. As the Missionaries were neither able nor willing to fulfil the latter, their zeal abated till the Lord himself

roused them out of their sleep by divers calamities. One of them, disgusted with the hesitation of his friends, came to the missionary in Anandapur, was instructed and received baptism in 1871. The desire to embrace Christianity was thereby revived in the others. They frequently paid visits to *Mr. Kaundinya*, who at last told them, that they should not keep coming singly, but should send their leading men as their representatives, to say plainly and uprightly what they wanted. This they did in March 1872 and when *Mr. Kaundinya* returned the visit and asked them individually whether they really and sincerely desired to become Christians and to break off their connection with heathen customs and heathen sins, they all answered in the affirmative. In order to get away from their unhealthy village, and for various other reasons which need not be mentioned here, they had by this time sold their fields and begun to settle in Attolimani, which is not only healthier and more fertile, but also nearer to the Mission Station. The top of a gentle elevation was then fixed upon as the proper place for building a schoolroom, a house for a teacher and a chapel for divine service. After this was settled, they asked the missionary, when he intended to begin regular instruction with them in the Christian religion and to receive them into the Christian church. He answered, to prove them: "I see you are fully engaged with your own work at present. What time have you for hearing instruction?" Their ready answer was, "We can find sufficient time for your instruction, and yet hope not to fall behind with our work." This hearty wish could only be satisfied last year, as *Mr. Veil* then settled amongst them to instruct them preparatory to baptism. We have good reason to hope that ere long at least a number, if not all, of them will be baptized in the name of Jesus. A school has been opened in Attolimani, with *Mr. Jacob Mara* as teacher, and gives very fair hope of

progress. Six of these people, the whole number of whom was 38 at the beginning and has since increased to about 50, we have had occasion to see at Mangalore, where they came on foot from a distance of more than one hundred miles, to be present at the annual District Missionary Festival. They made a very good impression upon us.

When we compare the present with the former condition of these people, we cannot but see a very marked improvement; the Lord's good work is going on in their midst. Formerly they were devil-worshippers, one of them a devil's priest; they grew up in the fear of demons; they were given to gluttony, drunkenness and the works of the flesh; in cases of sickness or calamity they took refuge in sorcery and other powers of darkness. Now they come together to hear the Word of God, they declare that they have renounced the devil and all his works, that they hate drunkenness and disorderly life and that they are ashamed of their former life and doings. Instead of fearing the demons any longer, they trust in the living God and have already proved on various occasions that this is not mere talk. We pray to the Lord that He may not only make them true and happy members of His body, but also grant them grace to become shining lights for others, especially their heathen relatives and friends who still keep aloof. In conclusion we beg to express our hearty thanks to those of our Coorg friends who have shown special interest in the establishment of this new out-station.

## OUR WORK AMONGST THE HEATHEN.

### Bazaar preaching.

To make known unto the heathen the only way of salvation through the atonement of Christ our Saviour, and to invite them to become partakers of this salvation, we have continued

bazaar preaching as frequently as our other duties permitted us. But for some time past we have not met with very encouraging results in those stations, where bazaar preaching has been regularly carried on for a long time. This may be partly owing to the circumstance that the bazaar audience is not that class of people whose minds are best prepared for the seed of the Word of God and whom we most wish to influence. However we are convinced that our labour is not lost, and sometimes we receive encouragements when we have least expected them. Such a one fell to *Mr. Thumm's* lot during his six or seven days' stay in Dharwar, the spiritual barrenness of which place has nearly become proverbial in our Reports. The willingness on the part of the heathen to hear the Word of God, gives us hope to believe that a brighter day has begun to dawn over Dharwar. The brethren of the Station had for some time past been unable to carry on bazaar preaching regularly. "Every morning from seven to ten or eleven o'clock," says *Mr. Thumm*, "we went to preach in one of the surrounding villages and suburbs of Dharwar; the same in the evening, and we were everywhere listened to attentively and were very seldom contradicted. Even in the principal bazaar of the town very good numbers of attentive hearers gathered around myself and the Brethren of the station. At first we ascribed this happy surprise to the circumstance that the usual disturbers might be prevented by official and other duties from attending our morning addresses. To be sure of this, we also went to the bazaar in the evenings. If however we had good audiences in the morning, we had crowds in the evening and could preach to them without the least disturbance. This was indeed more than we had expected, and it raised our courage and cheerfulness for our work in this place." Besides *Mr. Thumm* was invited to give a lecture in the *Prarthana Sabha* on Saturday

evening on "the Necessity of a Mediator." In doing this he not only showed the necessity of a Mediator, but also pointed out the qualities he must needs have and that Christ was the only true Mediator between God and man, exhorting the audience at the same time to accept this Mediator. Although the discussion which followed the lecture plainly showed (as was to be expected) that the auditors did not agree with every thing said, yet we are glad of every opportunity which offers itself to us to bear witness of the way of salvation for lost sinners.

### Heathen Festivals and Itineracy.

The heathen festivals, large and small, in our districts and beyond them, have been visited, and the seed of the Word of God been sown amongst hundreds and thousands of heathen. Although we seldom see immediate fruit from these labours, yet we consider them very important, as salvation in the name of Jesus becomes known to many who live in such places, where Missionaries never or seldom find their way. The reception of our message at such festivals, and on the preaching tours which have been undertaken, is various, sometimes decidedly unfriendly, but more generally it is good. There may be disturbers of peace and persons who ask sophistic questions, in order to perplex the preacher and to make him ridiculous before the audience; but they seldom go beyond that. On the other hand there are usually listeners present who encourage the preacher by their attentiveness. An interesting occurrence at the Yellamma heathen festival is related by *Mr. Thumm*. The temple, near which the Missionaries had pitched their tent, stands in the saddle-like hollow of the Yellamma hill. Around the temple and on both slopes of the hill thousands of pilgrims light their watch fires at night. To see this imposing and picturesque sight, the Missionaries and their na-



tive assistants left their tent after supper, to mount on the top of one of the hills. In the middle of the way they were arrested by a man crying out, "Here they come to tell us about the Word of God, come here!" And lo, within a few minutes from five to six hundred people gathered around them and listened very quietly to the addresses which this happy circumstance called forth. At the change of speakers a person wanted to interrupt, but the man who had called the people together, bid him be quiet, and besought the Missionaries to pray aloud to the only true and living God, which they also did after four addresses had been delivered. We cannot believe that such occurrences pass without leaving a lasting impression on at least a number of hearers.

### **Visiting the heathen from house to house.**

This kind of Missionary work is perhaps the most effective of all, not only because a very great number of persons can be reached who otherwise have scarcely any opportunity of hearing about the way of salvation—for instance, the women who seldom dare to mingle with a bazaar audience—, but also because the hearers get an opportunity to make replies, to express doubts and to ask for explanations of those things which they do not understand. This is also the best time and occasion to rouse them to the consciousness of their personal responsibility in regard to religion. But considering the many millions of heathens in the districts we wish to fill with the glad sound of salvation, we feel the utter insufficiency of the present number of labourers whom we can spare for this work; and the necessity of bringing home the word of truth to every individual urges us to pray the Lord of the harvest that He will send forth more labourers into His harvest. Whenever possible, our Missionaries have spent a considerable portion of



their time appointed for itineracy, in visiting the heathen of whole villages from house to house; and the reception they mostly have met with, was a very friendly one, in some cases even a truly hearty one. Especially from various parts of Malabar we have received accounts of the joyful reception which the Missionaries have frequently met with on such errands, and we give here a few extracts from their journals. Referring to a preaching tour towards the north-east of Chombala, undertaken in September last, the *Rev. Mr. Walter* says: "In Panur, 15 miles distant from Chombala we began our work. Our way led us past three very respectable-looking houses belonging to people of the Nambyar caste. On entering the court-yard of the first of them, we were received with kindness by its owner, an elderly and respectable-looking man. With increasing attention and interest he and the other inmates of the house listened to our word, expressed their conviction that the Gospel was the true way of salvation and finally wished to buy a Bible for which the Colporteur gave him an opportunity. In the second house the verandah was filled with Brahmins and Náyers sitting about in groups and playing at chess in order to kill time. When we approached, they all rose, and an intelligent looking young man, the head of the house, welcomed us and ordered a chair to be brought. When I had sat down, I began with telling them that they should not rest content with the share of earthly comfort which seemed to have fallen to their lot, and then explained to them the important task of our short life on earth, showing them from Matth. 16, 26 'that a man is not profited if he should gain the whole world and lose his own soul.' Afterwards two Catechists also spoke about the way of salvation, and none of the hearers, not even the Brahmins, dared to contradict them. One of the latter, summoned by a man of

the Náyar caste, to refute our doctrine, answered: 'I cannot refute the truth.' Then one of the Náyars himself conducted us to the third Nambyar's house, where we were also received kindly."

In continuing their journey close to the Wynaad Hills, they were with few exceptions everywhere heard willingly, and sold many portions of Scripture and tracts. On September 12th they lost their way—accidentally and yet providentially, because thereby they got an occasion to give witness to the truth of God before a Rajah and his household. They had already passed his palace, when he sent a messenger after them, to invite them to come in. This visit, however, they were obliged to postpone to the next morning. Immediately after they had entered the palace, the Rajah appeared, a venerable and very sensible looking man, clothed in silk. The Rajah and *Mr. Walter* having taken their seats in a spacious verandah, a number of Brahmins and Náyars placed themselves behind their master's chair. Many others of the household and even women placed themselves in the courtyard, so as to be able to overhear the conversation. This *Mr. Walter* opened by explaining to the Rajah the urgent necessity of a way of redemption, taking for his text the second half of the first chapter of the Epistle to the Romans and applying each verse to the present deplorable state of heathenism. The Rajah listened attentively and devoutly, and also when *Mr. Walter* showed him that redemption was finished in Christ both for high and low, and encouraged the Rajah to become a partaker of it, it was evident that he listened not only with his outward ears, but with a hearty longing for saving truth. At the close of the interview the Rajah said: "I have a very sick child which must take bitter medicine, if he is to get better, as he will not take this willingly, I must force him to take it. This sick

child is myself." Before taking leave the Rajah bought a copy of the New Testament and also one of the Old Testament and one copy of every tract that *Mr. Walter* had with him, thanking him at the same time for the words he had been privileged to hear. Portions of Scripture were also bought by many of his attendants.

*Mr. Röck* and five Catechists set out on a preaching tour to Shrikandapuram in the north-east of Cannanore on the 7th of May. In Perippai they began their work, going from house to house to make known the glad tidings of salvation. They were well received in almost every case, and their word was listened to attentively. One old woman was quite delighted at it, crying out, "Why did I not hear this sooner! Is there really hope of salvation even for me? and what must I then do to be saved?" She would scarcely believe that God could love such a one as her. The Catechist then taught her a short prayer which she repeated till she knew it by heart. The following day they met with the same encouraging reception of the Gospel, both among the Náyars (landowners) and Tiyars (toddy-drawers). Only the Brahmins were inaccessible. Happily they are not numerous in that district, and they are very ignorant, as many of them have not even learnt to read. *Mr. Röck* met with a Brahmin performing his ceremonies before a delapidated little temple. When he had finished, *Mr. Röck* wanted to speak to him, but he showed by his gestures that he was not allowed to speak, and that the Missionary should go away. "I quietly sat down on a stone," says *Mr. Röck*, "and told him that he need not speak at all, that he need only hear. I had scarcely spoken for five minutes, when he ran into the house and closed the door behind him, opening, however, the window in order to see when I should go away. The women and children of the house heard us willingly. The following

morning we came to a village in the midst of the jungle, where, as far as I know, the Word of God had never been preached before. At first the people appeared to be very shy, but when they knew who we were and what we had come for, they dismissed all fear, and gathered themselves together before a large house, where we spoke to them till noon. When we left them, they gave us some buttermilk which was very welcome on account of the excessive heat. In the afternoon of the following day (11th May) we preached in Attoor and Kottoor, where we also met with a good reception. A young Náyar there accompanied us from house to house for several hours and at the close asked us for an explanation of several matters which he could not understand. Then we came to Chemparamboo. Toilsome as had been our way to that place, over hill and dale through the jungle, we met with a sufficient recompense when we arrived there. One man said to us, 'The way which you proclaim to us is the right one, but to me it seems very difficult to walk in it.' I answered him, 'For the natural man it is even impossible to walk in it, but to those who earnestly wish, God gives strength enough for it; and remember, that this is the only way that leads to eternal life.' All the people of the place, men, women and children gathered around us; amongst them there was also an old man, the richest and most influential man of the place. He had several of our tracts in his possession which he had bought at the Payavoor festival. He had read them, but had not understood them fully; therefore he had various questions to ask us and we answered them. He is, we believe, not far from the kingdom of heaven. With tears in his eyes he told us how *Mr. Hebich* had exhorted and loved them like a father. He said, it was a great joy to him that we had come to his place. To us it was likewise a great joy, and I pondered the word in my mind:

‘Be still and know that I am God; I will be exalted among the heathen, I will be exalted in the earth’.”

### Results of Mission Work.

As far as the results of our efforts amongst the heathen can be expressed in numbers, they have been already given on a previous page, from which it will be seen that more than two hundred heathen have been added to the church, and that nearly three hundred are still under instruction for baptism. As another, but by no means unimportant result, we mention the friendly relations between the heathen and the Missionaries which afford many occasions of speaking a word in season. They are only now and then temporarily interrupted, when the heathen have been stirred up by conversions from their midst. In Panayur (Palghat District) a respectable Náyár (landowner) has presented our Evangelist Daniel Shankaran with strong palmyra-wood for the roof of the new Catechist house. When at the heathen festival at Perdoor, the Missionaries visited the courtyard of the temple. “After we had sat there for a while,” says the *Rev. W. Stokes*, “the secular managers of the temple told us that they wished to make us a present. When we remonstrated, saying, that we did not expect any thing of the kind, they answered, that it was their custom to give something to every visitor to the temple, and that therefore we also must accept a present. Scarcely had we returned to our quarters, when several servants of the temple brought us large quantities of rice, ghee, oil, currystuff, sugar, plantains and raisins. In the afternoon of the same day a man of the Bant caste, the (heathen) landlord of some of our Christians in Gudde, made us a present of a kid.” At Anandapur the missionaries were invited to a Coorg wedding. According to the custom of the Coorg people the father of the bridegroom

himself came to invite the guests and brought some presents, consisting of rice, pork, butter, cocoanuts and plantains. After the marriage ceremonies were over, *Mr. Kaundinya* found an opportunity of speaking about the way of salvation to the male guests, and *Mrs. Kaundinga* to the female guests.

Sometimes we accidentally (if we may use the word) find fruit where we did not look for any, and this gives us the conviction that much fruit grows out of our labour which never comes to our knowledge in this world. At Mahe a heathen woman died in sincere faith in Jesus. "During her whole sickness," says the *Rev. Chr. Müller*, "she prayed to Jesus, and so praying she breathed her last." By her relatives she had been hindered from receiving baptism. On a preaching tour amongst the Badagas in May, the *Rev. S. Gundert* had a conversation with a consumptive man whom he directed to Jesus as the physician of body and soul. "Yes," answered he, "I know that, the former Missionaries have told me so; and I do believe it. Jesus, that is my only thought both early and late." This he said with such emphasis that it could not have been hypocrisy; and if it were but even a mustard seed of faith, will not the Lord say unto him "Be it unto thee even as thou wilt?"

Lastly we do not forget the large number of heathens who have become acquainted with the name of Jesus and who have come to a more or less distinct conviction that he is the only true Saviour and that they ought to believe in Him. They are standing, as it were, at the gate of the Kingdom of Heaven. Would that they did not stand doubting so long, but take courage to step over the threshold and thus secure the peace of their souls for which they are longing. Some of them, we say it with grief, have so long stood doubting, that we are afraid, that the day of grace may pass by, and the door be locked, before they have come to a happy decision. The rea-

son of their hesitation is either that they are not earnest in forsaking favorite sins or that they cling to family and caste connections, or that they love the praise of men more than the praise of God, or that they are afraid of the cross which they may have to bear. Most of our missionaries are acquainted with such people. They are neither heathens nor Christians; they are like the children that are come to the birth and whom there is not strength to bring forth. We pity them with our whole heart. May God open their eyes that they may see the danger of the position they are in.

Colportage, the faithful ally of the Missionary in his work amongst the heathen, has last year been carried on as usual, both by our own colporteurs who sell tracts and school-books, and by those of the Madras Bible Society who sell Bibles and portions of Scripture only. The total amount of these sales will be seen from another page. It has now become the rule in our whole Mission, that only in exceptional cases tracts and Bible portions are given gratis, and we are therefore confident that those who buy, also read them. As one instance of this, we give here the following little incident. On returning from the heathen festival at Sircy, the *Rev. A. Wenger* and his native assistants stopped in a lonely little village and the people of the village soon gathered around them. Scarcely had *Mr. Wenger* begun to speak to them, when a young man interrupted him saying, "We know much about Jesus Christ, but you must stay two days here, to tell us more about him." When asked, whether a missionary had been in their village to tell them about Jesus, he answered, "No, but we have your books in our village, we bought them at Sircy."



## EDUCATIONAL DEPARTMENT.

The whole number of children and young men under instruction in our 65 Day Schools and Boarding Institutions is 2,628, namely 1,468 in our Elementary Day Schools, 686 in our Anglo-Vernacular Schools and 370 in our Boarding Institutions. The number of boys and young men under instruction is 2,058, that of the girls is 570. The particulars are as follows:

### Elementary Day Schools.

These schools are either parochial schools, established for the benefit of the children in our congregations; or heathen vernacular schools, established for the benefit of heathen children. The course of instruction pursued in them is of an elementary kind; Bible lessons and learning by heart of Bible passages and hymns forming part of it; and we are glad to state that we meet with no opposition; on the contrary, the greater number of the heathen boys and girls in these schools like these lessons. It is not to be expected that the labour bestowed on these schools will bear immediate fruits; we are sowing in hope and leave the rest to God. The progress and the behaviour of the children have in most of these schools been satisfactory. What we regret is the comparatively small number of heathen girls sharing in the benefit of instruction. The only school in which there has been an increase in the number of female scholars is that of the fisher village of Telli-cherry. Our whole Mission has only two exclusive Girls' Schools for heathen children, namely the Brahmin Girls' Schools at Mangalore of which *Mrs. Pfeiderer* has last year been in charge. The Parochial School of Kotagherry had to be closed for want of attendance; the children are now sent to the school of *Miss Cockburn* who has kindly allowed our missionary there to impart the Bible lessons in the school.



### Anglo-Vernacular Schools.

The work in our six Anglo-Vernacular Schools at Hubly, Dharwar, Cannanore, Tellicherry, Calicut and Palghaut has been carried on without interruption. Our hearts gladden at the reflection that so many hundred heathen boys, mostly of the higher classes, have been regularly instructed in the way of salvation. And not only that, but our influence stretches to the relatives and friends of the boys, a circumstance of which we become convinced by the questions they ask in the lessons.

We are glad to be able again to report an increase in the numbers of the Anglo-Vernacular School at Hubly. The school has also advanced in attainments and a fifth class was formed during the past year. Besides the Bible lessons, the class-books of Canarese prose and poetry have frequently elicited questions and explanations about true and false religion. The eleven pupils of our South Mahratta Middle School, who wish to become Catechists and teachers in our Mission, are day scholars in this school. Several of them were at the close of the year sent to the Uday Middle School, preparatory to their entrance into the Mangalore Catechist Seminary. The Dharwar Anglo-Vernacular School has fully recovered from the shock it received by the establishment of the Government High School in that place in 1872. The number of boys has increased from 64 to 90, nearly half of whom are Brahmins, one third are Lingaits and the rest belong to various other castes. The headmaster of the School, the *Rev. T. Costa*, has even been able to raise the standard of the School, so as henceforth to enable the boys of the highest class to pass the Matriculation Examination. The boys have shown not only no repugnance to the Bible lessons, but have even assured *Mr. Costa* that they like to read the Bible.—The changes in the

staff of teachers, the dismissal of the headmaster, and the want of Christian teachers have proved a great draw-back to the Anglo-Vernacular School at Cannanore.—The building of the Anglo-Vernacular School at Tellicherry had to be enlarged, as it was too small to accommodate the large number of boys who attended the school. This caused much inconvenience for the space of six months. Besides, several unavoidable changes in the staff of teachers have likewise impeded the steady progress of the school. In order to remain on good terms with the Government School of the place and the Inspector of Schools, we cut off our highest class, so that the number of boys is only 168 against 186 of last year, namely 9 Christians, 152 Hindoos and 7 Mahommedans. The Bible lessons in the two upper classes are taught in English, in the two lower classes in the Vernacular language.—Of all our Anglo-Vernacular Schools that in Calicut has had the most numerous attendance, namely 221 boys, and is in a very efficient condition. The standard of the School having been raised, a number of young men of 17 and 18 years now attend the School. In the Bible lessons many of the boys have evinced a lively interest in the history and saving truth of the Christian religion. We cannot believe that all the good seed which is thus cast in these young hearts will be lost, and we hope yet to see the day of harvest.—At Palghaut the repugnance of the boys to the Bible lessons has nearly disappeared in the Anglo-Vernacular School, and we think this happy change is partly due to the good influence of the headmaster *Mr. George Therian*.

### **Boys' and Girls' Boarding Schools.**

The inmates of our Boys' Boarding Schools at Hubly, Udapy, Tellicherry and Kaity, in which latter place also several

girls have been admitted, are either orphans, or the children of poor Christians, or they have been thrown upon us as heathens. Their number at the close of last year was 163. In our institutions they receive not only clothes, food and elementary instruction, but also a sound religious and moral training which may with God's help enable them to become useful members of society. So much have these institutions been blessed by the Lord, that not a few of the boys trained in them have in the course of time become our assistants as Teachers or Catechists.

In the course of the year 31 new boys have entered the institution at Udapy, 21 of whom were heathen boys, belonging partly to our numerous inquirers, many of whom are poor. Twenty-three heathen boys have been baptized. One of them, who had lost both his parents, had come to *Mr. Brasche* beseeching him to receive him into the Boarding School. As he made a good impression on *Mr. Brasche*, he allowed him to stay. Shortly after a relative of his came to take him back again; but Koti (the boy) firmly withstood all his persuasions. Seeing his efforts unsuccessful, the man tried to raise suspicions in the mind of *Mr. Brasche* against Koti. But *Mr. Brasche* perceived the trick and answered him, "If the boy is as bad as you say, it is better for him to remain here and to learn from the Word of God how to become good." And you yourself too would do well to become a Christian." Hereupon the man gave up his intention of taking the boy away. And lo, not long after he really came, beseeching the missionaries to say a prayer in his house and to take away his bhútas (demons), as he wished to become a Christian. He and his whole family are now under instruction for baptism, and there is good reason to hope that several other families, relatives of his, will ere long likewise forsake their dumb idols and be-

lieve in the only true and living God. Koti was baptized last Christmas and received the name of Immanuel.

The spirit among the boys is very good, and what we especially value, is their willingness to do manual labour. When they heard of the financial difficulties of our Society they all with the exception of one asked leave to employ their leisure hour in the evening in manual labour and to put their earnings into the mission-box. The leave was granted and it made them very happy, to be thus enabled to contribute a mite towards the Lord's cause; it amounted at the close of the year to Rs. 9.—Another instance of their good will they showed on New Year's morning. The night before they rose at twelve o'clock and sang before the houses of their teachers and the Christians of the congregation. They now asked *Mr. Brasche* for the mission-box, and having received it, put in Rs. 1-10-0 being the presents which they had received at several houses as their new year's gifts.

After the rainy season many of the boys were attacked by inflammatory fever; not seldom a dozen or more of them were in the sick-room at the same time; and we were glad when now and then a day passed without adding to the number on the sick list. The fever was so violent that not a few boys were brought to the brink of the grave; but by God's mercy they all recovered except two, whom the good Shepherd, we are sure, has taken to His heavenly pastures.

At Hubly the number of boys was 30. One boy, six years of age, Jacob, an obedient, contented and cheerful boy, died of smallpox, the first case of death in the institution since *Mr. Ziegler* has taken charge of it. When on a visit to his parents in Bettigherry, the boy had incautiously been placed to sleep in the same room with a little child that had smallpox, and had thus doubtless caught the infection. Many of

the boys have also had attacks of intermittent fever and inflammation of the eyes. The latter is a regular annual visitor not only in this institution, but in the district generally. Nevertheless the examination has shown very satisfactory results in most lessons. Three of the elder boys, who were still heathens, have received holy baptism.

On account of the general ignorance and even degradation of females in this country, we may say that the want of girls' schools is even greater than that of boys' institutions. The results of Christian education which we have also last year had the privilege of seeing, have been very pleasing. The whole number of girls in our institutions in Bettigherry, Mulky, Chombala, Calicut and Kaity is 207.

The behaviour and progress of the girls have been quite satisfactory and their health has been generally good. A large number of the girls in Chombala and Calicut have indeed been attacked by smallpox, but the disease was happily of a mild form, so that none of the patients died of it.

At Mulky the *Rev. G. Ritter* has baptized a Mahomedan girl about whom he relates the following particulars. Her name is now Caroline; she lost her mother in early childhood; her father, a Mahomedan convert from Brahmanism, earned his livelihood by preparing medicines; but he was addicted to drunkenness, fell sick in consequence of this vice and died in the hospital of Mangalore. The little girl had thereby become entirely destitute and was brought by a friend to the Mission House of Mangalore with the entreaty that she might be cared for. The *Rev. J. Brigel* received her and sent her to the Mulky Girls' School. At first she appeared very sullen and shunned the society of the other girls; by degrees her face cleared up, she became sociable and finally expressed her desire to be baptized. Whilst receiving instruction for baptism, fifteen Ma-

hommedans came to the Mission House at Mulky, saying, "We have heard that you have a girl of ours here, but it is a shame for us and against our religion, that she should become a Christian, therefore we wish to get the girl." Hereupon *Mr. Ritter* asked them, whether they were related to her. They answered, "No, her relatives are in Mangalore." Then *Mr. Ritter* said, "Let her relatives first come here; they are the only persons who have a right to claim the girl, and I will have nothing to do with anybody else in this matter." But no relative came, and so the girl was baptized without the least molestation. The spirit amongst the girls is a very good one, and the following instance may show that they feel themselves indebted to the Mission and are able to make sacrifices for the Lord's cause. Once in the monthly Missionary Meeting *Mr. Ritter* pointed out to the congregation how difficult it was for our Home Committee to get the funds necessary for the carrying on of the work, and exhorted the congregation to consider whether they could not somehow or other increase their contributions. After church the girls came to *Mr. Ritter*, to ask his permission, henceforth to fast in the evening and to put the money saved in this way, into the mission-box. Before giving a decision, *Mr. Ritter* wanted to have a list of those girls who wished to fast. The list was brought and contained the names of all the girls, except those of the very young and the sickly. At the foot of the list they had written: "God loveth a cheerful faster." Hereupon they were allowed to fast one evening in the week for the benefit of the Mission; and when visitors came that evening, they could see of themselves, that the girls were really cheerful fasters.

We trust, these useful Schools will continue to prove a blessing both for those that are educated therein, and for our work generally, and we recommend them to the prayerful interest of our friends.

### Middle Schools, Training Classes and Catechist Seminary.

In our three Middle Schools at Hubly, Udapy and Telli-cherry those of our young men receive admittance who wish to prepare for Mission Service. After passing through the Middle Schools, they enter either the Training Classes to become teachers, or the Catechist Seminary at Mangalore to become Catechists. The course of studies pursued in the Middle Schools comprises Bible Reading with short explanations, Sacred History, Outlines of the Doctrines of the Christian Religion, Geography, History, Arithmetic, Geometry, Algebra, English, Greek, Sanscrit, Canarese, Malayalam and Singing.

The Udapy Middle School with its 31 pupils is in a flourishing condition. At the close of the annual examination in December last, the principal, *Rev. F. Müller*, told the pupils in his address that he had received permission from the Home Committee to recruit his health in Germany after more than 12 years' uninterrupted labour in India. When he had ended, the eldest pupil read with deep emotion an address of thanks to their much beloved and esteemed principal and teacher. For eleven years *Mr. Müller* has been in charge of this School; of the 105 pupils who have received his instruction, a great number are now working in the Lord's vineyard as Catechists, Schoolmasters, Evangelists or Colporteurs. His labour has truly not been in vain.

The Middle School at Tellicherry under the direction of the *Rev. J. Kittel* has likewise passed a prosperous year. One of the pupils died rather suddenly in the house of his parents in Calicut, one left the School of his own accord, and three others had to be dismissed for various reasons. A number of the pupils have accompanied the Missionaries and Catechists



regularly twice a week to bazaar preaching, in order to attract a numerous audience and to heighten the impression by good singing.

The Training Classes at Udapy and Tellicherry have each had three pupils. They have received both theoretical instruction in those branches which a teacher wants most, and practical training in the boys' institutions in the art of instructing.

The Catechist Seminary of Mangalore has last year had nine pupils, namely three from the Canara District, three from Malabar and three from the South Mahratta country. We regret very much that the Seminary has been deprived of the valuable aid of the *Rev. J. Hesse*, who had to return to Europe on account of bad health. The course of studies comprised last year: Explanation of the Epistle to the Galatians from the original, Explanation of the Old Testament Prophecies concerning the Messiah, and Biblical Ethics. In the Greek New Testament the following books were read and explained grammatically: the Epistle of James, the first Epistle of Peter, all the books of St. John and the second half of the Acts of the Apostles. English, Sanscrit, and Malayalam lessons have also been imparted. Besides this theoretical instruction we have not left the practical training of the pupils out of sight; they have accompanied us regularly once or twice a week to bazaar preaching; we have taken them to heathen festivals and have undertaken several preaching tours with them: on all these occasions the elder pupils had to deliver addresses. Catechetical and preaching exercise in the Seminary have likewise been part of their practical training. In December last we had much pleasure in adding the four eldest pupils to the number of our Catechists, as has already been mentioned on a previous page. One pupil had to be sent back to his station. In January of this year the new course of instruction was opened with twelve pupils.



## INDUSTRIAL ESTABLISHMENTS.

### Weaving, Carpenter, and Tiling Establishments.

The many temporal and spiritual blessings which our Native Christians have derived from the above mentioned Establishments have also in the past year been so evident that they are the best apology for them. Not only have a large number of our converts and inquirers honestly earned a comfortable livelihood, but the order and regularity to which all the labourers are trained, exercise a very beneficial moral influence upon them. These workshops were not established to make money, but to be an aid to the pastors of our congregations. The Lay Brethren in charge of the Establishments are doing a truly useful and self-denying work.

The usefulness of these Establishments and the good influence they have upon the labourers, can be seen from a short description of the circumstances of several of them.

"M. is a peace-loving, industrious and somewhat shy man," says *Mr. Digel*, who has sent us a report on this subject, "he owns a house, a garden and a well. He truly loves his wife and children; pleasing cleanliness and order reign in his house. Whenever there is a heathen festival in or near Mangalore, he asks for permission to go there in order to proclaim the good news of the Gospel, and does not grudge the loss of half a day's pay. When speaking to the heathen he loses all shyness. At the prayer-meetings he likewise takes an active part. The other day I heard him speak about the parable of the man who had fallen amongst thieves. 'We also have been like that man,' said he, 'we have lived in the fetters of sin up to the time the missionaries came to this country to help us out of this miserable condition.'—S. is a quiet, contented old man. He and his wife earn enough to live comfortably. Their son is in the

Catechist Seminary. A few years ago a big boil rendered him incapable of working for a pretty long time, but he bore this trial with meek resignation.—A. understands his profession well; he knows how to arrange a Jacquard loom from beginning to end. Years ago he was an elder of the congregation, but not watching over his heart, he fell into sin. His repentance we believe to be sincere; he is steady in his work and owns a little house with a garden and well.—H. lost his wife many years ago; after her death he fell into sin and left the station in consequence of it. Three years ago he came to us, confessed his whole guilt and asked us for readmission. After due consideration we received him on trial, and since then I have had no reason at all for complaint. He is very industrious and has already begun to build a little house for himself.”

We have three Weaving Establishments, one in Mangalore, one in Calicut and one in Cannanore; the latter has two branches, one in Tellicherry and one in Chombala. Besides we have a Carpenters' Shop in Calicut and a Tiling Establishment in Mangalore. The latter has proved so useful, that the Committee of the Industrial Establishments have resolved upon opening another one in Calicut. The site for it has already been bought, and the necessary buildings are in the course of erection. Its superintendent, *Mr. Feuchter*, thinks that even before the beginning of the next rainy season the new establishment will be in working order. The daily work in our establishments is usually begun with the reading of a portion of God's holy Word and with prayer, performed either by the Lay Brother in charge or by his native maistry. The number of Christians who thus earn an honest and sufficient livelihood is about 260, of whom about 90 are women (either the wives of the labourers or widows); and considering how diffi-

cult it is in this country for women to get suitable and lasting employment, this latter circumstance is of great importance in poor congregations.

One of the women employed in the Weaving Establishment at Chombala is a convert from Mahommedanism about whose former life and conversion we beg to give some details as related by the *Rev. Mr. Walter*. In the little island of Pulopianga, off the western coast of Malacca two girls, Halissa and Ussambi, were born to their Mahommedan parents. In their early childhood they lost their mother, and as the stepmother, whom they got shortly after, treated them harshly in many ways, their grandmother, a fanatical Mahommedan, had pity on them and received them into her house. According to Mahommedan custom Halissa was married in her fifteenth year; but as the match was against her grand-mother's wish, the latter began to dislike and even to hate Halissa. When, however, a few years afterwards Halissa's husband died, leaving his wife entirely unprovided for, her grand-mother was obliged to take her again into her house, but she embittered her grand-child's life as much as possible. This constant trial bore blessed fruit, and she opened her heart to the Gospel which was proclaimed to her by a missionary of the Church Mission. She resolved to become a Christian, and in baptism received the name of Laisa.

The father of these two children was servant to the above mentioned missionary, and although he did not like the conversion of his daughter to Christianity, yet he did not oppose it, as he had learnt to respect this religion through the influence of his master. The grand-mother, however, was quite beside herself, because Laisa had added apostasy to her former disobedience, and tried to take her life, and in order that her darling Ussambi might not imitate her sister, she forbade all communion with her and watched her carefully. Laisa lived

with the other Christians and was happy in the enjoyment of the divine peace which she had found. She desired moreover to share this happiness with her sister. As she dared not enter her grand-mother's house, she sent message after message to tell Ussambi to meet her in the Mission House, but all to no effect. Then her father, who lived in the Mission compound, became ill, and now the grand-mother could no more keep Ussambi back, but sent her to see her father, bidding her to return as quick as possible. The two sisters rejoiced very much at seeing each other again. The Gospel was not exactly unknown to Ussambi and the efforts of her sister in this direction were not in vain. The seed of truth fell in good ground and Ussambi resolved to remain with her sister and to become a Christian. This, however, was too much for the father: one daughter he had no objection to give to the Christian religion, but not two. As she refused to return to her grand-mother, he thought of taking her life. Shortly afterwards the grand-mother appeared before the Mission House accompanied by many Mahomedans. They summoned the girl to come away with them, but Ussambi had given her heart so firmly to the Saviour that she had grace to answer them, "I am resolved to become a Christian, and even though you kill me, I shall not return with you; to die as a disciple of Christ I count by far happier than to live as a Mahomedan." Hereupon the grand-mother and her friends threatened to kill her and returned home in order to consult about the proper time and way to do it.

This was a time of severe trial for Ussambi, but she remained steadfast. She was instructed in the Christian religion and received in baptism the name of Lydia. At this her relatives became so furious that she could never venture to leave the Mission premises without an escort; nay, although accom-

panied by a safe guard, she was one day assaulted by a Mahomedan on her way to church, and could only with difficulty be rescued out of his hands. This showed the missionary that he was no more able to protect Lydia, and he resolved to send her, if possible, to a Christian congregation in India.

At this juncture a trading vessel arrived in the port of Pulopianga. One of the sailors in it, a Christian from Cochin, who had married a relative of Lydia, visited the missionary. Jacob, that was his name, was well known to the missionary, and his arrival just at this time seemed to be the Lord's doing. He consented to take charge of Lydia and to get her to a Christian congregation in Malabar. Having arrived there, he left his vessel, and after short stays in various places on the coast, settled down in Kuttiadu near the Western Ghauts. Lydia of course went with him and earned her scanty livelihood with her own hands.

In and around Kuttiadu there reigned heathenish darkness, and the entire want of spiritual care was a great drawback to their spiritual life. Lydia at first diligently read her New Testament, and as this gave her strength and edification, she led a pious and unrepachable life for three years, but after that she could no longer resist the temptations by which—alas! Jacob himself enticed her. She fell in sin and bore him two children, one of which died shortly after its birth. This was a most unhappy time for both of them. They knew and felt their life to be sinful and culpable, they longed to be freed from the fetters of sin and yet had no strength to break these fetters. Lydia especially had a very strong conviction of sin and longed much to lead a Christian life. Jacob's conscience also awoke, and it often troubled him that he had kept his word to the missionary so badly. He therefore resolved to get Lydia into a Christian congregation, and through

God's providence he soon saw an occasion to do so. It was as follows:

Our Catechists made a preaching tour towards the east and were much astonished to meet with a Christian family in Kuttiaadu. This was a great joy for Jacob, and more so still for Lydia. With hungry hearts they received the preaching of the Gospel which they had so long been without. Jacob related to the Catechists his and Lydia's former life, confessed his great guilt and besought them to take Lydia to a Christian congregation, if possible to Chombala. This could not, however, be done immediately. When the Catechists had returned to Chombala, they told *Mr. Walter* about the case, adding, that they were convinced of the sincerity of Lydia's repentance and of her desire to lead a new life. *Mr. Walter* then despatched Catechist David Teikandy to Kuttiaadu, to bring Lydia to Chombala. They arrived in the station in July 1872. As *Mr. Walter* was just preparing a number of catechumens for baptism, he placed Lydia among the number.

The good impression which he had at first formed of her, was confirmed, and he soon found her to be a sincere Christian. She sorrowed over her former sinful life, often shed tears on account of her sins, and earnestly besought the Lord to grant her forgiveness and His grace, till at last she was again able to rejoice in her Saviour and her divine calling. After a four months' trial *Mr. Walter* no longer saw any reason to resist her repeated entreaties, but publicly received her into the congregation and also baptized her child. It was a happy day for Lydia; she showed childlike joy and sincere gratitude, that after wandering astray, the good Shepherd had brought her back again and had shown her a place of refuge. She supports herself and her child with the work of her own hands in the Weaving Establishment. She proves to be a quiet, industrious

and pious woman. May the Lord grant her grace to remain faithful *unto the end*.

### Printing Press and Book Depository.

The Printing Press with its 42 labourers, mostly Christians, has also last year been of good service to the Mission, supplying the stations with nicely printed Tracts, School-books, Almanacs, etc. The European Superintendents were the same as in the preceding year. The whole bearing of the labourers as well towards each other, as towards their superiors, has been very satisfactory. They, as also the labourers in our Industrial Establishments, have a savings' box, into which every one has to put a certain sum every month, and from which they are assisted in times of sickness. The Book Depository is under the direction of *Messrs. Stolz and Sikemeier*. We append here a list of the books printed in the course of last year by the Press, and of the Bibles, Tracts and Books sold by the Book Depository.

### LIST OF BOOKS

Printed during the year 1873.

#### a) *Canarese*.

	Edition	Size	Pages	Copies
First Book of Lessons . . . . .	IV.	8°	32	10000
The Wise Men from the East . . . . .	III.	32°	12	5000
The Birth of Christ . . . . .	III.	32°	16	5000
The Parable of the Lost Sheep, etc. . . . .	III.	32°	12	5000
Poetical Anthology . . . . .	III.	8°	421	3000
Old Testament Commentary, p. 347—650 continued	I.	8°	304	1000
Almanac for 1874 . . . . .		8°	72	4500
" " 1873 . . . . .	II.	8°	72	1000
Morris' History of India . . . . .	V.	12°	470	6000
Counsels to the Young . . . . .	I.	12°	24	3000
Selected Scriptural Sentences . . . . .	III.	12°	120	1000
Chronological Digest of the History of India .	II.	12°	64	3000
Good Words . . . . .	I.	12°	120	2000

	Edition	Size	Pages	Copies
Blindness Cured . . . . .	I.	32°	16	5000
Congregational Paper, Vol. V. . . . .		8°	140	160
Second Book of Lessons. . . . .	V.	12°	144	6000
Police Constable's Catechism . . . . .	III.	12°	72	2000

*b) English.*

33rd Report of the Basel Missionary Society .		8°	75	1200
Revenue Compendium, continued (to page 1336)	I.	8°	893	500
The Rod in India . . . . .	I.	8°	343	600
On some Pahlavī Inscriptions . . . . .	I.	4°	16	50

*c) Tulu.*

A bad Mind changed . . . . .	I.	32°	20	2000
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*d) Sanscrit.*

Vamçabrāhmaṇa . . . . .	I.	8°	67	100
Dēvatādhyāyabrāhmaṇa . . . . .	I.	8°	33	60

*e) Malayalam.*

Spelling and Reading Book . . . . .	XII.	8°	40	5000
First Book of Lessons . . . . .	III.	8°	68	5000
Do. do. . . . .	IV.	8°	68	10000
A Catechisation by the late Rev. S. Hebich .	I.	16°	23	5000
The Gospel of Matthew, New Revision . .	I.	12°	88	1500
Do. Mark do. . . . .	I.	12°	57	1500
Almanac for 1874 . . . . .		8°	76	3500
Hymns for Children. . . . .	I.	12°	114	1000

*Total* 4092    99670

## LIST OF TRACTS AND BOOKS SOLD.

	Own Publications		Foreign Publications		<i>Total</i>
	English	Ver-nacular	English	Ver-nacular	
Bibles and New Testaments . . . . .		249	47	159	455
Bible portions and Tracts with selected Bible passages . . . . .		7602	90	556	8248
Religious Tracts and Books . . . . .	419	21600	687	1761	24467
School-Books, etc. . . . .	58	10550	6952	9017	26577
Maps, Picture-Books & Picture-Sheets .	139	394	943	65	1541
	616	40395	8719	11558	61288



This year also we have to acknowledge with thanks the receipt of a grant of 200 reams of printing paper from the Religious Tract Society, London.

### **Mercantile Branches.**

The aim of the Mercantile Branches and their connection with our Mission was stated in last year's Report. We need only remark here, that they have been carried on as heretofore. Connected with the Mercara Branch is a Depôt of Bibles, Tracts, School-books and Periodicals. The annual proceeds of the sales in this department amount to about Rs. 1700.

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## **THE OPERATIONS OF OUR SOCIETY IN OTHER COUNTRIES.\***

### **In Africa.**

During the past year our Society has had eight stations on the Gold Coast of Africa. They are worked by 35 European Missionaries, one European female teacher, three Native Deacons, one itinerant Native Missionary, 24 Catechists, two Evangelists, 15 male and 12 female Native Christian Teachers. The number of our Christians there is 2249, of whom 1124 are communicants. The number of heathen baptized in the course of the year is 207, whilst 93 are still on the list of inquirers. In the various schools, both high and low, 830 children and young men are educated, viz. 340 Christian and 174 heathen boys, 194 Christian and 122 heathen girls; 19 young men are preparing for the Mission service in the Catechist Seminary at Akropong; 245 grown up persons and children are instruct-

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\* Compiled from the Reports of the Home Committee.

ed in Sunday Schools. Thus we see that notwithstanding wars and rumours of wars it has pleased the Lord to bless the arduous work of our brethren in that unhealthy country.

After this general intimation of the status of our African Mission, we give a few particulars of the joys and sorrows of our brethren there. The condition of our poor captive missionaries in Kumase (Coomasie), the capital of the Ashantee kingdom, has remained unchanged during the whole year. The joyful hope of liberation which had suddenly dawned, when we were writing our last Report, was frustrated through the treachery of the Ashantees. After that no information at all was received for several months; for some time even the rumour was current that they had been killed. In May (1873), however, a letter, written by the captives themselves, was received in Basel, showing that they were still alive and comparatively well, but also intimating that their present circumstances forbade them to communicate particulars about the abortive efforts made for their liberation.

The invasion of the English Protectorate by the Ashantees, the particulars of which are sufficiently known from the newspapers, spread great fear not only among all the tribes of the Gold Coast, but also in all our stations. In fact the existence of our African stations, on which so much money has been spent and which during the last ten years have made great progress, was endangered. There would have been scarcely anybody to resist the Ashantees, had they taken their way to the coast through our field of labour; but they chose the road to the west of our district, where the English position is strongest, penetrating to the very vicinity of the residence of the Governor of Cape Coast Castle. Thus all our stations have till now remained undisturbed. This is the Lord's doing, and it is marvellous in our eyes. This unexpected and gra-

cious protection we take as an earnest, that, although the war is not yet finished, He will also in future keep His protecting hand over our missionaries, their families and their flocks.\*

The perfidious inroad of the Ashantees has put all plans of establishing a Mission Station in their territory out of our thoughts for the present; yet we must keep in mind not only that the long captivity of our brethren in Kumase (Coomasie) (for four years and six months!) was permitted by the gracious providence of God, but also that the Lord through this war has put the Ashantee nation in the fore-ground, thus reminding His Church of the necessity of their conversion, and of her duty towards *all* nations.

In the course of the year under review five brethren had to return to Germany on account of sickness, and on the 1st of June the *Rev. Mr. Haas*, a very promising missionary, died of fever after less than twelve months' labour in the Lord's vineyard. Three new brethren were sent out and three others were able to return to Africa after having recruited their strength in their native country.

On the night of the 2nd of October the Mission Carpenter-shop in Salem near Christiansborg with everything in it and the out-houses belonging to it, were burnt down, it is believed, by an incendiary. The European Superintendent, *Mr. Klass*, was then absent from the station on account of ill-health. The Native Christians and even some heathens did their best to quench the fire, in which they were so far successful that the bungalow of *Mr. Klass* was saved.

We regard it as a progress of our Mission and as a decided step in advance in building up a Native Church, that three

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\* Just as we are going to press, the good news of the victorious entry of the English troops into Kumase (Coomasie) and of the liberation of our brethren reaches us by telegraph.

faithful Catechists received ordination as Pastors of congregations, the first ordination of this kind in our African Mission. May they have grace to abide in Him, and thus to bring forth much fruit. One of them, Theophilus Opoku, had to begin his new office under very discouraging circumstances. A great portion of his new congregation at first refused to receive him as their pastor, thinking that they ought to have a European missionary; but when they perceived the ability, zeal and moderation of their new pastor, they not only received him, but even learnt to esteem and to love him.

Amongst the newly baptized converts in Aburi there is a very respectable man who had to go through severe trials, and to resist many temptations before his baptism. First of all he had to liberate his 19 slaves; and keeping them with their consent henceforth only as servants, he gave them fields which they might cultivate for themselves; but he commanded them not to work on Sundays either for themselves or for him, and not to neglect the House of God. Then he had to send away five of his six wives. Further he having for some time been a chief, although not yet formally installed in office, the heathen of his village wanted to put him solemnly into office, in order to hinder his being baptized; but he plainly told them that, if they would put him in office as a Christian, he would consent, but not otherwise. As they would not hear of that, he repaired to the village of the Christians. Hereupon the heathens offered the Christians liquor, if they would persuade him to return to them, but he told the Christians that they had no right to accept the liquor, as he had fled for protection not to them, but to the Lord Jesus Christ. The heathens did not yet leave him in peace; seizing him by force, they killed a sheep, sprinkled his feet with the blood, painted his whole body with chalk and carried him on their shoulders, about the village.

But when they had let him go again, he went to his house, washed himself and again repaired to the village of the Christians. Seeing that he could not be deterred from his determination to become a Christian, the heathen after this left him in peace. In holy baptism this faithful man received the name of Paul.

### In China.

The number of Stations of our Society in China is four, viz. three on the Continent and one in Honkong. Last year eight European Missionaries laboured there, assisted by twelve Catechists and Evangelists, eight male and one female Christian Native Teachers. Our converts number 862; the number of heathens baptized last year is 58; that of inquirers under instruction is 72. In our Schools 224 Christian and heathen children of both sexes are instructed; three young men are preparing in the Catechist Seminary for the Lord's service.

The well-known hatred of foreigners has been a great drawback to our Chinese Mission. The missionaries of Lilong, who had been obliged to flee to Hongkong, could only venture to return to their station after an absence of five months, during which time negotiations went on between the German Consul and the Chinese authorities. Their return to Lilong was joyfully hailed by their flock. Divine service had been regularly held by the Catechist and the ordained Native missionary Min-siu-tshin. The official seal which had been put on the Mission House by the Chinese authorities at the request of the missionaries, had been respected by the mob, so that nothing had been stolen or broken during the absence of the missionaries. The illfeeling of the authorities and the populace towards the missionaries with their congregation has, however, not yet ceased, so that the present peace can only be considered as a truce.

In the village of Yun-sin-wui our converts had to flee from their homes on account of the hostility of the populace. In the house of one of the Christians a room had been fitted up for divine service, and from 70 to 80 persons from the village and neighbourhood met there regularly for their edification. The heathen, however, soon became enraged that so many from their midst were receiving the religion of the foreigners, and began to throw stones at the house during the time of divine worship. As they saw the Christians bearing this meekly, the head-men of the place gathered a great and tumultuous crowd before the house on a heathen festival day, forced open the door of the house, and carried away every thing in it. On the following days the houses of the other Christians in the place were plundered and damaged; luckily they escaped without personal injury. Complaints were immediately made to the district mandarin, but neither have their losses been compensated, nor have the evil-doers received punishment. A kind of peace, or rather truce, has, however, been made, so that the Christians could at least return to their homes. Similiar trials have fallen upon the Christians in the village of Kungkau.

Because of these systematic vexations, bazaar preaching and itineracy have not been carried on to the usual extent in the continental stations, and it is almost wonderful that the progress of our Chinese Mission has not come to a standstill, as it might have been expected that everybody would take care not to join the band of Christ's followers. In spite of opposition, however, there has been decided progress: not only have all our stations had an increase, but also a good number of inquirers are receiving Christian instruction. This comforting fact compensates us for the anxiety we have had to go through for our brethren and their congregations, and gives

us fresh hope and courage in carrying on the Lord's work. Truly He prepares a table before us in the presence of our enemies.

### In Persia.

It was in the summer of 1872 that the Committee of the Persia Famine Relief Fund at Stuttgart offered our Home Committee the balance of that fund, a sum of nearly 29,000 florins, if they were willing to establish an Orphanage in Persia in which a number of orphans might receive Christian education. Our Committee, who had been obliged to give up their operations in Persia forty years ago, consented to this proposal the more readily, as the Stuttgart Committee did not insist on a European Missionary being sent there at the beginning. The Committee of our Society thereupon decided to ask the two Armenian young men, *Mr. Abraham Amirchanjanz* and *Mr. Melcom Asduadsadrian*, who had been educated in the Mission College at Basel, and who at that time were working in Turkey independent of our Society, whether they were willing to enter the service of our Mission and go to Persia for the sake of establishing and superintending an orphanage. They consented; but the correspondence between them and Basel, as well as consultations about the proper time to start for Persia and the proper place to choose for a Mission settlement, were not brought to a close before the cold season had set in, and thus their immediate departure was prevented. They started for Persia in the spring of last year, and in August news was received of the safe arrival of *Mr. Abraham* in Tiflis, a town between the Black Sea and the Caspian. We hope that by this time they may have safely arrived with their families in Persia and may have begun operations. May the Lord condescend to grant us much fruit in this re-opened field of labour of our Society.

In conclusion we wish to offer up praise and thanksgiving to the gracious Lord who has kept us and blessed us through another year. To His care and protection we recommend all our stations with their labourers, congregations and schools, and all the direct and indirect mission work which is carried on in them. And we would ask all our friends to lend us a helping hand by interceding for our work before the Throne of grace. We beseech you, brethren, for the Lord Jesus Christ's sake and for the love of the Spirit, *that ye strive together with us in your prayers to God* for us. Now the God of peace be with you all. Amen.





# Expenditure of the Mission

during the year 1873.

	Rs.	As.	P.
Personal Expenditure . . . . .	60,083	14	6
Journeys and Home passages . . . . .	33,066	11	6
Munshis . . . . .	1,743	10	1
Deacons, Catechists and Evangelists . . . . .	17,023	10	8
Postages . . . . .	1,580	3	1
Libraries . . . . .	381	7	7
Church Expenses . . . . .	1,516	8	1
Medical Expenses . . . . .	401	10	10
Schools, English and Vernacular . . . . .	15,361	0	1
Orphanages, Boys' . . . . .	6,291	12	5
Orphanages, Girls' . . . . .	6,831	4	1
Catechist and Preparandi Schools . . . . .	9,459	3	3
Buildings, Repairs and House-Rent . . . . .	33,202	8	9
Purchases and Off-Payments . . . . .	1,009	0	7
Agricultural Outlays and Taxes . . . . .	2,232	6	6
Printing Work . . . . .	1,939	11	2
Furniture . . . . .	1,672	2	8
Interest, Bill discount, etc. . . . .	333	10	0
<i>Total Rs.</i>	<u>194,130</u>	<u>7</u>	<u>10</u>

E. & O. E.

Mangalore, 31st December 1873.

*G. Pfeiderer.*

# SUBSCRIPTIONS AND DONATIONS

TOWARDS THE MISSION FUND

Received during the year 1873.

	Rs.	As.	P.		Rs.	As.	P.
AT MANGALORE.				Capt. J. W. Oldham	50	0	0
Col. G. W. Walker, R. E.,				N. Spencer Esq.	5	0	0
thro' Rev. S. Gundert,				J. Lodge Esq.	10	0	0
for Canara and Malabar	1200	0	0	Rev. Macpherson	20	0	0
A Friend	20	0	0	John Vitters Esq.	10	0	0
Mrs. Garthwaite	20	0	0	J. N. Beyts Esq.	12	0	0
The late G. Schmid Esq.	44	8	0	L. Macdonald Esq.	5	0	0
Col. H. H. O'Connell	100	0	0	A. Johnstone Esq.	10	0	0
Through the Staff Officer,				Col. Day	5	0	0
Mangalore, from the late				Th. Graham Esq.	5	0	0
Drummer Rosario	20	13	0	M. Gouder Esq.	25	0	0
Dr. John Brett, Bellary	100	0	0	Major Candy, Poonah	50	0	0
Mrs. Garthwaite	20	0	0	Rev. J. G. Deimler	10	0	0
<i>Acknowledged by Rev. J. Brigel.</i>				AT MULKY.			
H. S. Thomas Esq.	160	0	0	Mrs. C. Barnado, Kasgunge,			
Capt. W. Ranking	12	0	0	N. W. P.	30	0	0
Capt. Q. S. A. Jamieson	60	0	0	AT HONORE.			
Capt. R. G. Jenkins	17	0	0	R. A. Macdonald Esq.	50	0	0
J. Ball Esq.	50	0	0	AT CARWAR.			
J. Bösingher Esq., by sale of				A. Spens Esq.	37	8	0
Photographs	6	6	5	AT MERCARA.			
AT BOMBAY.				Col. W. J. Oven	25	0	0
<i>Collected by Rev. J. G. Deimler.</i>				Col. C. M. Hailes	30	0	0
Th. Bosanquet Esq.	130	0	0	Majer H. G. Thomson	14	0	0
Col. Field	25	0	0	Rev. Dr. J. Mackee	7	0	0
Dr. Partridge	10	0	0	Rev. G. Richter	3	0	0
G. Manson Esq.	10	0	0	Mr. J. S. Harvey	12	0	0
J. Kingsmill Esq.	10	0	0				

	Rs.	As.	P.		Rs.	As.	P.
Mr. J. D'Vaz	10	0	0	AT CANNANORE.			
Mrs. W. Green	5	0	0	Col. Colville	6	0	0
Mr. G. Bertram	7	0	0	General Cooke	18	0	0
Mr. E. C. Schrieves	2	0	0	Col. Campbell	24	0	0
A Scotch friend	10	0	0	Col. C. P. Molany	36	0	0
N. N.	5	4	0	Col. A. F. Williams	24	0	0
Mrs. Fitzgibbon, thro' Rev.				Capt. Macdonald	24	0	0
G. Richter, for the Church				Col. Watermann	20	0	0
Fund	20	0	0	Mrs. Garthwaite	20	0	0
AT ANANDAPUR.				R. Butler	2	0	0
C. J. Puddicombe Esq.	25	0	0	Lt. W. H. Sawyer	30	0	0
<i>For the Kiggat Nad Mission.</i>				General G. Selby, Waltair	45	0	0
Donald Stewart Esq.	50	0	0	General G. Selby, towards the			
J. Chisholm Esq.	30	0	0	cost of a Malayalam Tract	10	0	0
S. G. Tipping Esq.	18	0	0	A Christian Soldier of H.			
F. Marsden Esq.	30	0	0	M's. 43rd.	6	0	0
Mr. Philipp Anthony	70	0	0	Capt. Wroughton	10	0	0
AT DHARWAR.				From a friend P. M. Z.	10	0	0
Col. J. H. Champion	5	0	0	XXY.	3	0	0
M.	100	0	0	From a Poor Fund	1	0	0
N. Daniell Esq.	20	0	0	AT TELLICHERRY.			
Lt. Col. W. Park	5	0	0	W. Reid Esq.	100	0	0
Dr. M. M. Mackenzie	12	0	0	AT CALICUT.			
J. Middleton Esq.	20	0	0	A. G. Gover Esq.	90	0	0
W. H. Scott Esq.	10	0	0	L. Garthwaite Esq.	60	0	0
F. L. Goldschmid Esq.	10	0	0	J. J. Nash Esq.	13	0	0
R. C. Beynon Esq.	30	0	0	R. Darling Esq.	5	0	0
J. R. Hatherley Esq.	20	0	0	A. MacGregor Esq.	120	0	0
J. Richard Esq.	5	0	0	W. M. Winterbotham Esq.	20	0	0
J. C. Anding Esq.	6	0	0	W. G. Underwood Esq.	12	0	0
Ch. Compalais Esq.	12	0	0	W. Logan Esq.	10	0	0
B., to be applied for preach-				G. Henke Esq.	15	0	0
ing, not for Schools	100	0	0	W. Cumming Esq.	1	0	0
AT HUBLY.				G. Coltnam Esq.	2	0	0
J. R. Middleton Esq.	30	0	0	Messrs. Frank and Co.,			
AT GULEDGUD.				Madras	214	10	1
G. H. Johns Esq.	50	0	0	AT PALGHAUT.			
W. Allen Esq.	25	0	0	Mrs. F. Austin	10	0	0
				G. S. Dupen Esq.	12	0	0
				T. C. Elsworth Esq.	12	0	0
				Mr. Gorman	7	0	0

	Rs.	As.	P.		Rs.	As.	P.
J. N. Portesus Esq.	20	0	0	Capt. Awdry, Private Secre-			
The Hon. W. Robinson	200	0	0	tary to the Governor	25	0	0
H. Smith Esq.	16	0	0	Dr. H. Gundert, Germany	50	0	0
J. J. Tomlinson Esq.	10	0	0	Christopher Sylk Esq.	5	0	0
H. M. Winterbotham Esq.	50	0	0	Capt. P. Montgomery,			
E. A. Wheeler Esq.	15	0	0	D. P. W.	10	0	0
W. H. Stables Esq., for the				Rev. George English	10	0	0
Chapel burnt down at				H. Birdwood Esq., c. s.	10	0	0
Karuvapara	3	0	0	R. T. Watson Esq.	5	0	0
AT KAITIY.				Mrs. Col. Grove	5	0	0
Col. G. W. Walker, R. E.	120	0	0	A. L. G.	7	0	0
Mrs. Onslow	60	0	0	A friend	3	0	0
Mrs. Higgins	20	0	0	J. Davidson Esq.	5	0	0
Lt. Col. Clemens, 1872 & 73	70	0	0	G. Steevens Esq.	5	0	0
Mrs. J. W. Breeks, England	100	0	0	Mrs. Hayne	20	0	0
Col. Halliday, Vizianaga-				Robert Stanes Esq.	25	0	0
ram	150	0	0	E. A. Rouse Esq.	10	0	0
A. H. Streeton Esq.	100	0	0	AT KOTAGHERRY.			
George Arbuthnot Esq., for				F. Cockburn Esq.	200	0	0
Adderly Estate	100	0	0	D. Cockburn Esq.	90	0	0
His Ex. The Right Hon.				Miss Cockburn	50	0	0
Lord Hobart, Governor	100	0	0	The Hon. G. S. Forbes	20	0	0
H. E. Lt. Genl. Sir F. P.				Mrs. Shewell	4	8	0
Haines, Commander-in-							
Chief	50	0	0				

### Contributions of the Members of the Congregations.

Mangalore, Mr. L. Joshua	6	0	0	Mulky and Kadike Con-			
Mr. Leonh. Julien	3	0	0	gregations	17	9	0
" Peter Simeon	1	0	0	Santur, Daniel Aaron,			
Balmattha Brotherly As-				Deacon	5	0	0
sociation	16	8	0	Udapy Middle Scholar			
Christian Friends' Society	6	1	9	Nahasson	0	12	6
United Friends' Society	7	8	0	Middle Scholars	7	12	9
A Member of the Congre-				Children of the Boys'			
gation	6	0	0	Orphanage	9	0	7
Mission box in the Weav-				Honore Congregation	2	0	0
ing Establishment	0	15	1	Mercara Congregation	0	12	0
Mulky, Children of the Girls'				Anandapur, Mr. Philipp			
Orphanage	17	4	6	Anthony	26	0	0

	Rs.	As.	P.		Rs.	As.	P.
Stephan Anthony	3	0	0	Tellicherry, Paul Chandren,			
Lucas Bodu	12	0	0	Deacon	8	0	0
David Kore'	15	0	0	Chombala Congregation	5	0	0
Dharwar Congregation	2	0	0	Calicut, P. O. Pothan Esq.	23	0	0
Hubly, Catech. Paul Nagappa	9	0	0	Mr. Daniel Moses	5	0	0
Catechist Lot Hery	4	9	7	Mr. Thomas Puttenvidu	10	0	0
Cate. Christ. Chinnappa	4	11	0	Mr. Malkiel Unniri	7	8	0
Jonathan Hawala	2	0	0	Thank Offering			
Tabitha Hawala	2	0	0	Priscille of Coilandy	0	6	0
Stephan Kabadi	1	0	0	Girls of the Orphanage,			
Aaron Dauli	1	0	0	proceeds of work done			
Manappa Hambala	1	0	0	at their own time	45	14	0
Jacob Nirmanika	1	0	0	Proceeds of a Rice collec-			
Ratnappa	1	4	0	tion	15	6	0
Maria Sudji	1	0	0	Codacal, Samuel Joshua	2	0	0
Sunday Offerings	20	0	9	Joseph Jacoby, Deacon	1	0	0
Bettigherry Congregation	15	0	0	Several others	1	7	5
Guledgud, Nijagunappa	10	0	0	Palghaut Congregation,			
Salomo Bhaskar	9	5	0	including out-stations	9	4	4
Mark	3	0	0	Kaity Congregation	1	8	0
Noah	4	0	0	Kotagherry, Samuel, School-			
Cannanore Congregation	15	1	11	master	11	0	0
Chowa Congregation	4	4	4	Daniel, Carpenter	8	0	0
				Offerings in Mission Meetings	5	2	0

## Subscriptions for Schools.

	Rs.	As.	P.		Rs.	As.	P.
AT MANGALORE.				Capt. W. Ranking	10	0	0
<i>Towards the Brahmin Girls' School.</i>				AT DHARWAR.			
H. S. Thomas Esq.	42	0	0	Mr. Sorabjee Kharsedshi	12	8	0
<i>Drummer Boys' School.</i>				AT CALICUT.			
Capt. Q. S. A. Jamieson	55	8	0	<i>For the Girls' School.</i>			
Dr. R. Dempster	26	0	0	W. H. Roberts Esq., M. D.	9	0	0
Col. Orr	9	0	0	Rev. T. Foulkes	20	0	0

## Government Grants-in-Aid.

MANGALORE	Parochial Boys' School	- - - - -	19	8	0
	Girls' School	- - - - -	225	0	0
	Brahmin Girls' Schools	- - - - -	97	0	0
MULKY	Girls' Orphanage School	- - - - -	221	8	0
UTCHILA	Parochial School	- - - - -	18	4	0
			12		

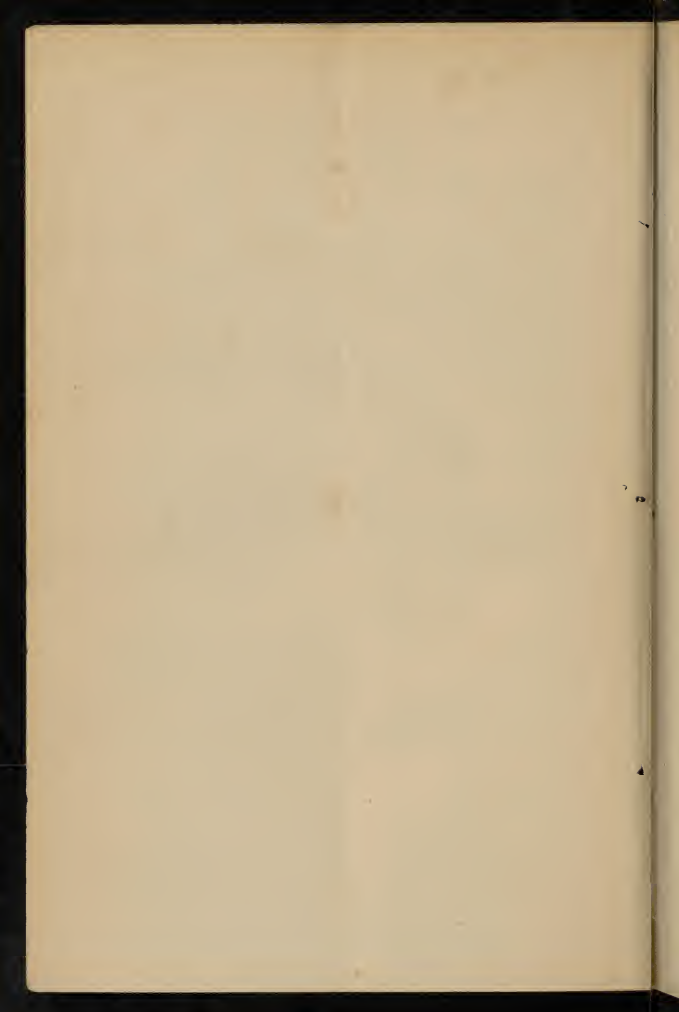
		Rs.	As.	P.
UDAPY	Boys' Orphanage School - - - - -	100	12	0
	Middle School - - - - -	178	8	0
ANANDAPUR	Parochial School - - - - -	72	0	0
DHARWAR	Anglo-Vernacular School - - - - -	200	0	0
	Vernacular " - - - - -	85	10	0
HUBLY	Anglo-Vernacular " - - - - -	276	0	0
	Old Hubly Vernacular School - - - - -	73	8	0
	Boys' Orphanage School - - - - -	60	8	0
	Parochial Girls' School - - - - -	52	8	0
BETTIGHERRY	Girls' Orphanage School - - - - -	99	0	0
	Vernacular " - - - - -	111	0	0
GULEDGUD	Vernacular School - - - - -	23	0	0
CANNANORE	Anglo-Vernacular School - - - - -	457	6	0
	Vernacular " at Mulil - - - - -	83	4	0
	Vernacular " at Chowa - - - - -	66	4	0
TELLICHERRY	Vernacular School, in Fishermen's Village - - - - -	91	0	0
	Anglo-Vernacular School - - - - -	363	0	0
	Middle School, Nettur - - - - -	244	8	0
	Boys' Orphanage School - - - - -	440	12	0
CHOMBALA	Girls' Orphanage School - - - - -	418	0	0
	Muverattu Vernacular School - - - - -	29	12	0
CALICUT	Anglo-Vernacular School - - - - -	876	0	0
	Vernacular School, at Putiyangady - - - - -	53	7	0
	Girls' Orphanage School - - - - -	644	12	0
CODACAL	Vernacular School - - - - -	201	0	0
PALGHAUT	Anglo-Vernacular School - - - - -	227	8	0
	Kannani Vernacular School - - - - -	26	12	0
	Kinnanur Vernacular " - - - - -	31	12	0

### Donations for the Mangalore Sickhouse.

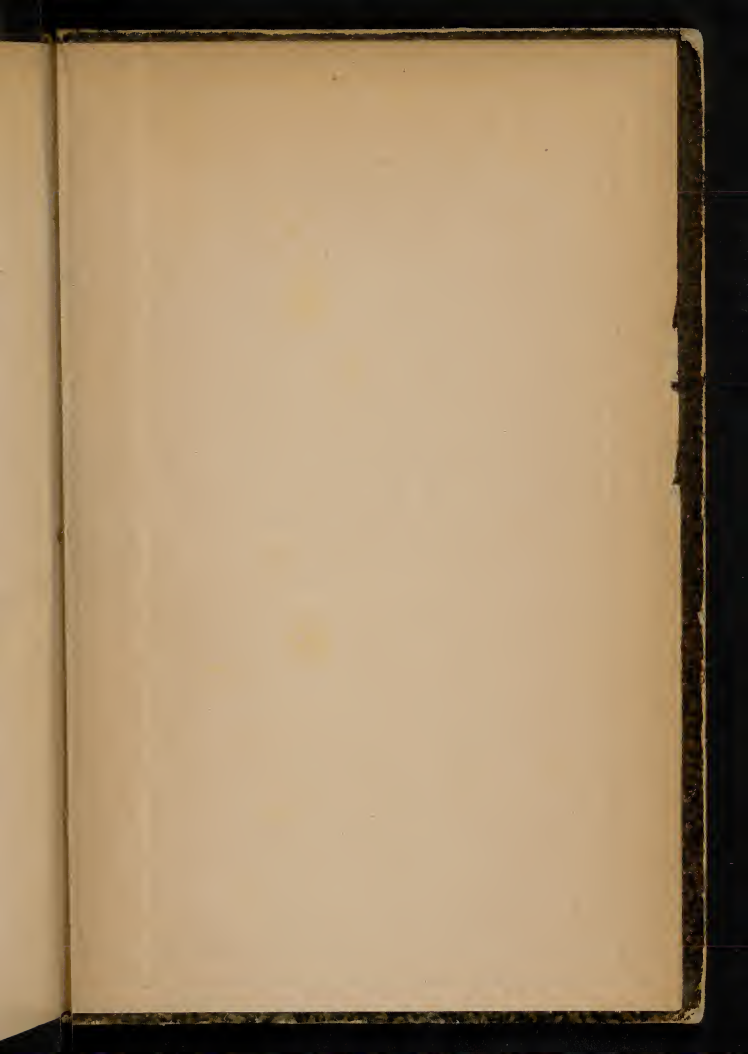
Capt. W. Ranking	12	0	0	E. Palmer Esq.	4	0	0
J. Ball Esq.	24	0	0	H. S. Thomas Esq.	8	0	0
J. Boys Esq.	12	0	0	A friend	20	0	0
Dr. R. Dempster	17	0	0	Mrs. Schmid, Kupferzell	38	7	0
J. Moss Esq.	10	0	0	N. N.	8	0	0
Capt. Q. S. A. Jamieson	24	0	0	Mr. Lucas Joshua	12	0	0
A. C. Burnell Esq.	12	0	0	" Peter, Dresser	6	8	0
Col. Orr	15	0	0	" Joseph "	6	0	0
Alex. Primrose Esq.	1	0	0	" Leonhart Julien	3	0	0
Capt. R. G. Jenkins	12	0	0				

Remitted by Miss L. Anstey, Bangalore, for the  
Sanitarium on the Kudremukh.

	Rs.	As.	P.		Rs.	As.	P.
<i>Collected by Mrs. Anstey.</i>				Col. Yarborough	50	0	0
Wm. F. Burnley Esq.	50	0	0	Mrs. Cookney	31	8	0
Miss Bruce	10	0	0	Mrs. Langton	21	0	0
Mrs. MacFarlane	10	0	0	Anonymous	20	0	0
Lady Mary Oswald	2	8	0	A friend of the Mission	20	0	0
Findlay Anderson Esq.	10	0	0	Mrs. Powys	20	0	0
Mr. Gamble	100	0	0	Mrs. Thompson	10	8	0
Mr. & Mrs. R. L. Stuart	51	8	0	W. S. Palmer Esq.	10	8	0
Mr. & Mrs. Jordan	10	0	0	Binning Esq.	10	0	0
Miss Romile	15	0	0	Jas. Bishop Esq.	10	0	0
Mrs. & Miss Anstey	391	0	0	N. B. Downing Esq.	10	0	0
Miss James	100	0	0	Miss Soveridge	5	0	0
Mrs. Jordans, Bible Class	10	8	0	Rev. F. Valpy	5	4	0
Miss Bacras	10	0	0	Miss Rogers	2	8	0
Miss Grove	30	8	0	Readers of the Christian	27	0	0
L. R. Valpy Esq.	10	8	0	Mr. & Mrs. L. R. Valpy	31	8	0
Mr. & Mrs. Brandram Peele	21	0	0	<i>Collected by Miss L. Anstey.</i>			
Henry Jones Esq.	10	8	0	A Friend of the Mission	1001	1	8
Mrs. Rollings	10	8	0	Interest on Bill of Ex-			
Mrs. Williams	10	8	0	change	60	0	0
Mrs. Cockburn	10	0	0	G. F. C. B.	100	0	0
A German Lady	5	4	0	Col. O'Connell	50	0	0
<i>Collected by Miss James</i>	1178	10	0	Mrs. Knott	10	0	0
<i>Collected by R. Dalpy Esq.</i>				Mrs. Clift	80	0	0
Friends per Mrs. Weit-				Col. & Mrs. Bruce	25	0	0
brecht	230	0	0	Friends	300	0	0
Friends per Mrs. Diez	219	0	0	Mrs. Bruce	5	0	0
The Misses Jackson	100	0	0	A friend	5	0	0
H. M. Blair Esq.	100	0	0	Henry Conder Esq.	50	0	0
A Lady, Totness	100	0	0				









REPORT  
OF THE  
Basel German Evangelical  
Missionary Society

FOR  
1873

THIRTY-FOURTH REPORT  
OF THE BASEL GERMAN EVANGELICAL MISSION IN  
SOUTH-WESTERN INDIA

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MANGALORE  
PRINTED BY STOLZ & HIRNER, BASEL MISSION PRESS  
1874

